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EDUCATION IN FORMOSA

By JULEAN H. ARNOLD

AMERICAN CONSUL
TAMSUI, FORMOSA



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LETTER OF TRANSMITTAL.

DEPARTMENT OF THE INTERIOR,

BUREAU OF EDUCATION,

Washington, June 25, 1908.

SIR: The manuscript which I am transmitting herewith, on Education in Formosa, was prepared by Mr. Julean H. Arnold, American consul at Tamsui, Formosa, and was sent by him to the Department of State. Through the courtesy of the Smithsonian Institution, to which office the paper had been transmitted by the Department of State, I have secured it for publication in the Bulletin of the Bureau of Education, and have the honor to recommend that it be published as one of the numbers of that Bulletin for the current year.

The special interest attaching to this report of Mr. Arnold's arises from the fact that the educational campaign of the Japanese Government in Formosa, which he describes with careful attention to essential details, offers a significant parallel to the educational campaign which our Government is conducting, at no great distance from Formosa and under somewhat similar conditions, in the Philippine Islands.

Very respectfully, ELMER ELLSWORTH BROWN,
Commissioner.

THE SECRETARY OF THE INTERIOR.

PREFACE.

With Japan and America entering the ranks of the colonizing powers, the question of colonial education becomes particularly important, especially so in view of the fact that education in both Japan and America occupies a commanding position. It is rather significant that the two great Pacific powers should have become colonizing nations within three years of each other.

It is the purpose of this monograph to set forth the results of Japan's efforts to establish an educational system in Formosa, her first colonial possession. In order that we may fully understand the nature of the problem with which she has to contend, I have attempted to describe somewhat fully the work of her predecessors in the island, the Dutch and the Chinese. Thus the monograph has naturally resolved itself into a history of education in Formosa. While I have touched upon the subject of education in both China and Japan, I have made no effort to describe conditions as they obtain in those countries. For such a description the reader is referred to Mr. Robert E. Lewis's admirable book, *The Educational Conquest of the Far East*.

For much of my material I have to acknowledge my indebtedness to the Rev. William Campbell's work, entitled "Formosa under the Dutch," and to the official publications of the Formosan government. I am especially indebted to Mr. Mochiji, director of education in Formosa, and to Mr. Ogawa, his very able assistant, for their extreme kindness in affording me every possible opportunity to study conditions at first hand.

JULEAN H. ARNOLD.

AMERICAN CONSULATE,
Tamsui (Daito-ji), Formosa.

EDUCATION IN FORMOSA.

1.—EDUCATION UNDER THE DUTCH.

1. THE DUTCH EAST INDIA COMPANY.

To Holland the island of Formosa is indebted for its first schools. In the early part of the seventeenth century, when the Dutch West India Company was establishing trading posts and appropriating to itself lands upon the American continent, the Dutch East India Company, unsuccessful in its efforts to drive the Portuguese from Macao or to secure trading privileges upon the China coast, established itself without opposition in the southern part of Formosa. This company claimed the island by virtue of an agreement with China and proposed to make it a valuable trading post. Instead of laboring to gain the friendship of twenty-five or thirty thousand Hakka Chinese residents in the island, or that of a handful of wealthy Japanese traders, already there, they wisely courted the good will of the aborigines who owned the territory upon which they settled. They began to trade with these natives and to colonize the country. They soon discovered that their influence with the aborigines could be rendered more effective and their trade relations extended by converting them to Christianity. Accordingly, in 1627 George Candidius, under appointment from the Dutch Government, joined the Dutch Company in south Formosa to engage in religious and educational work among the native tribes.

2. THE INHABITANTS OF SOUTH FORMOSA.

In his account of the inhabitants, Candidius describes the natives as a savage and barbarous people, the men tall and robust and the women short and stout. The color of their skin resembled that of the East Indian. The men went about in the summer naked, while the women, upon certain occasions, exhibited no shame in going about in a similar state. Different villages often spoke different dialects and were at continual warfare one with another. The people were as a rule peacefully disposed toward foreigners and often very hospitable. They showed no desire to cultivate their fields further than was neces-

sary to gain a meager subsistence, although their lands were extremely fertile. The women did most of the farming, while the younger men seldom or never engaged in tilling the soil, their only work consisting in hunting and fishing. The older men worked in the fields, but not in the same fields with their wives, until after their fiftieth year, nor did they live with their wives after having attained that age. Adult males, until their fiftieth year, lived in villages, separate from the women, stealing over at night to visit their wives. Although a woman married young, yet it was considered a sin for her to give birth to a child before her 37th year.

The men married after attaining the age of 21, and as a rule married but one wife, although fornication and adultery were not considered sins. According to Candidius, a village had no headman or chief, but was ruled by a set of 12 councilors, chosen from among the male members of the tribe of upward of 40 years of age. Contemporaneous records, however, point to the fact that custom in the different villages varied in this particular, for instances are cited in which villages had their chiefs and headmen. The councilors were in reality little more than police officers, their duties consisting in seeing that the customs and ceremonies of the village were properly observed and that the commands of the priestesses were respected. Theft, murder, manslaughter, and adultery were not punishable by law, but custom decreed that the offended party or his relatives might seek personal revenge by taking possession of certain property of the offender in retribution. For instance, should a man have discovered another in adultery with his wife, he was entitled to take from the offender two or three pigs.

Candidius further states that, although these aborigines were unable to read or write, yet they had a form of religion which had been handed down through successive generations. They acknowledged many gods, among which were two principal ones. Priestesses acted as interpreters for their gods and performed the sacrificial rites. These priestesses also assisted in the burial ceremonies, which were very elaborate and which lasted many days. The bodies of the departed were submitted to a slow process of toasting for a period of nine days, during which time the relatives indulged in much feasting. After three years the skeletons were buried. According to common belief, the soul after death met with either punishment or reward.

In warfare these natives were treacherous and cruel. Their weapons consisted of swords, spears, and shields. They avoided open warfare, preferring to secure by stealth or cunning as many of the heads of the enemy as possible. The securing of a head was an occasion for great rejoicing, and after the flesh was boiled off the skull was preserved as a trophy. Although the member of the tribe who could display the greatest number of these trophies was held in high esteem

by his fellow-tribesmen, yet the only mark of respect recognized by all was that to which one was entitled by virtue of seniority.

These tribes were, according to most writers, of Malay type, and undoubtedly related to tribes inhabiting the Philippines. The Dutch describe them as being superior to the Chinese with whom they came into contact, but these opinions were, without doubt, influenced by a prejudice against the Chinese resident in the island.

3. BEGINNINGS OF DUTCH MISSIONARY WORK.

After Candidius had learned the language of the natives, he applied himself assiduously to the task of bringing them into touch with the doctrines of Christianity. Meanwhile helpers were sent from Holland to assist in the missionary work. All educational work undertaken by the Dutch in Formosa was done in the interests of the Dutch church. Instruction was based upon the catechism, the Lord's prayer, and certain sermons. As the natives were divided into many tribes, no two under the same chief or headman, and as they had no literature or teachers to propagate their creeds, it was deemed a comparatively easy matter to replace their religion by that of Christianity. Naturally schools became a necessity, in order that the people might learn to read and write their own language, that it might serve as a medium for the propagation of the tenets of the Christian faith.

4. SCHOOLS FOR THE ABORIGINES; METHODS OF INSTRUCTION.

It is recorded that a school of 70 boys was opened in the year 1635 under a Dutch instructor who endeavored to teach the natives to read and write their own language in roman letters. By the year 1645 there were schools established in seven or eight different villages. About 600 boys and girls were in attendance in these schools, committing to memory a prescribed catechism, the Lord's prayer, and other religious texts. It appears that but few were taught to write, for in a school of 80 pupils only 17 were being taught to write, in order that they might be trained as native teachers. Attendance in the schools was compulsory, although this was contrary to the wishes of the parents, who preferred that their children be permitted to work in the fields. For this reason it was often necessary to distribute food and clothing among the pupils, in order to compensate for their attendance at school. During one year 471 garments and about 385,000 pounds of rice were distributed among 500 pupils. The Dutch teachers complained that the use of the ferule only tended to encourage the pupils to run away from school; in fact, in the Rev. M. Junius's recommendation that a number of native students be sent to Holland for training as clergymen, one of the reasons he assigned

was that it was difficult to keep the pupils in the schools sufficiently long to make them of any value to the church, while in Holland they might be chastised without fear of their running away. Besides the subjects above mentioned, pupils were also instructed in singing. Schools for adult instruction were maintained, and attendance at church was made compulsory. The Sabbath was observed with strictness. All instruction was carried on in the native dialect, although it was proposed from time to time to introduce the Dutch language into the schools.

The school-teachers were for the most part Dutch ex-soldiers, who after teaching for a short period were elevated to the position and rank of schoolmaster. It appears that a mistake was made in elevating these soldiers to such positions, for the Formosa Consistory itself admitted that little confidence could be reposed in the Dutch schoolmasters. In the council for Formosa's report to the president and councilors of the government of India, in October, 1645, it was stated in criticism of the conduct of the ex-soldier schoolmasters that "the greater number were guilty of drunkenness, fornication, and adultery; in fact, led most scandalous lives, so much so that hardly a fourth came up to our expectations." By 1644 there were 50 trained native school-teachers, who received from the treasury of the company 1 real each a month, in addition to rations of rice which the villagers were in duty bound to contribute. It is said that the majority of these were able to read and write. In 1645 it was deemed wise to decrease the number of native schoolmasters to 17, and to advance their pay fourfold, in order that they might be free to give all of their time to their work, instead of being obliged to devote a portion of it to work in the fields.

5. RULES FOR IMPARTING RELIGIOUS INSTRUCTION.

Up to 1651 the clergy and judiciary were linked together, the latter being subservient to the former. By order of the governor-general and councilors in 1651 the clergymen were discharged of all civil and judicial services, in order that they might devote themselves more uninterruptedly to the conversion of the heathen; but the schoolmasters still remained under the direct control of the clergy and beyond the jurisdiction of the judicial functionaries, which fact led to considerable friction between the civil and ecclesiastical authorities, the former contending that a bad schoolmaster often found shelter and protection under the wings of the clergy, thus evading punishment. In the year 1657, by recommendation of the consistory of Batavia, the consistory in Formosa drew up a set of rules intended to establish a more concise and more uniform method of imparting religious instruction. These rules were as follows:

First. That in the school for adults and young people the following only need be learned by heart, namely, the two well-known catechisms, the smaller con-

tauling thirty-nine and the larger sixty-nine questions and answers; the Lord's Prayer; the Creed; the Ten Commandments; the prayers to be used before and after meals, as also the morning and evening prayers. In connection with this it should be observed that in no case whatsoever shall anyone be obliged to learn both catechisms by heart, but only one; adults the lesser one, as they know it only; and the younger natives the larger catechism, as they till now have learned from it and have already committed the greater part of it to memory.

Secondly. That no scholar shall be obliged to learn more than the things which have just been mentioned, and that none of them need be burdened with any explanations or expositions in connection with the larger or the lesser catechism, except it be out of school hours.

Thirdly. That all clergymen, catechists, and schoolmasters shall do what they can to promote the knowledge of saving truth by giving proper instruction from the catechism both to old and to young, not only in the churches and schools, but also in the dwellings of the natives.

6. PROPOSED COLLEGE FOR TRAINING NATIVE CLERGY.

During the same year it was also proposed to establish a college for the training of a select number of native clergymen. In proposing a site for the building, one of the important considerations appears to have been the selecting a place hedged in by the junction of two rivers of "rapid current and great depth," in order that these might act as a barrier to prevent the escape of the students. It was intended to select the thirty prospective students from as many of the different villages as possible. It was desirable that they should be of good character, and possess good memories and quickness of apprehension; be between 10 and 14 years of age, well acquainted with reading and writing, and preferably from among the children of the poor. As to the plan of instruction, it was proposed that they be taught in the Formosan language in the morning and in the Dutch language in the afternoon. For the Dutch language a book written by Comenius, called the "Door or Portal to Language," was recommended. As to the internal management of the seminary, the following rules were proposed by the consistory:

1. That the subdirector shall have all the young people up in the morning before sunrise; see that they properly dress, wash, and comb themselves, and then arrange for morning prayers being read, all present reverently kneeling.
2. That before and after the usual lesson prayers shall be said or read.
3. That at meals—breakfast, dinner, and supper—a blessing shall first be asked and afterwards thanks returned.
4. That while dinner and supper are being partaken of a chapter from the Bible shall be read aloud.
5. That the young people in rotation shall read a chapter during dinner and supper, and observe the same order with the prayers before and after meals and lessons.
6. That no young person shall be allowed to leave the seminary without the special permission of the director.
7. That the subdirector shall not be allowed to give more than a blow with the cane by way of punishment in case of misbehavior.

8. That the young people who remain out longer than the time permitted shall be punished as the director thinks fit.

9. That every day two monitors shall be appointed from among the young people by turn, whose duty it will be to note those who speak any other language than Dutch during college time, or who do not behave properly, and report their names to the subdirector.

10. That the subdirector shall take special care in having the clothes of the children kept neat and clean, the building itself properly cleansed, and all things looked after that may tend to the advantage and well-being of the institution and its inmates.

Although this institution never became a reality, owing to the impending conflict with the Chinese, yet these proposed regulations serve to show the Dutch methods of dealing with the native pupils after thirty years of experience.

Although thousands did "give their names to Christ," and hundreds were enrolled in the schools as a result of the labors of the Dutch missionaries and teachers, yet it appears that but few understood the meaning of the religious formulae which they had committed to memory, and that the number who had remained in school sufficiently long to learn to write was comparatively small. The remarkably large attendance at both church and school was in response to aggressive methods and was undoubtedly inspired by fear of the Dutch authorities. But in the light of that day, the methods of the Dutch were not unusually severe.

7. RESULTS OF THE LABORS OF THE DUTCH.

As for results, one must be impressed by the extent of the achievements of these missionaries, especially when one considers the difficulties under which they labored. They were obliged to conquer a half dozen different Malay-Polynesian dialects. They were not free to give their entire attention to ecclesiastical and educational work, for they had come out primarily to serve the Dutch East India Company. This company, owing to lack of funds and scarcity of men, pressed them into service in civil and judicial capacities in addition to their other duties. As soon as the Dutch missionaries and teachers had learned the language and customs of the natives, they became especially useful to the company as collectors of taxes, interpreters, judicial functionaries, and even as tradesmen. Furthermore, they were obliged to serve as pastors to the Dutch colony. It appears that the Dutch company spent something like 20,000 guilders a year on missionary and educational work, and as they zealously guarded their own interests, they made religion and trade go hand in hand, the one serving the other. Furthermore, the clergy were often at the mercy of the caprices of the civil authorities, for the proposals of the consistory were subject to rejection by the Formosan council. There were also external causes which tended to interfere with the labors of the mis-

sionaries, principal among which was the opposition offered by the Japanese resident in the island.

In spite of these difficulties and in spite of their own shortcomings, their thirty-five years' labors among the natives had a beneficent effect. They found the people ignorant of letters and addicted to many evil practices, and they left them a written language and improved social customs. But the rapid influx of Chinese into the island, following the departure of the Dutch, gradually obliterated many of the good effects of the Dutch influence. According to Rev. William Campbell, one of the leading present-day authorities upon matters pertaining to the descendants of these tribes, the practice of abortion appears to have died out entirely. "As to religion, indications were found among several tribes of a belief in evil spirits, and in one supreme spiritual father, but no stated rites seem to be observed." The Reverend Campbell further states that about twenty-five years ago he was told by a Chinese friend in Kagi city of an aboriginal tribe in the east which practiced a kind of baptism of infant children, and the report appeared to him so trustworthy and circumstantial that he was led to conclude that this must be some genuine survival of the missionary work of two hundred and twenty years ago. Of equal interest is the fact, as cited by the same authority, that numerous manuscripts in romanized Formosan lately found in the island are dated about the beginning of the nineteenth century, thus proving that the art of reading and writing was handed down through successive generations by the people themselves. Mr. Ogawa, acting superintendent of education for Formosa, states that there exist to-day descendants of these tribes who still employ the roman characters in writing.

II.—EDUCATION UNDER THE CHINESE.

1. KOXINGA AND HIS SUCCESSOR.

With the downfall of the Ming dynasty in China, a large influx of Ming loyalists into Formosa made possible the passing of the island into the hands of the famous Chinese pirate chieftain, Koxinga, who had securedly established himself as ruler of Formosa when he died. It is recorded of Cheng Ching, his son and successor, that he ordered schools to be established in every district throughout the island. Examinations for civil positions were part of Cheng Ching's educational programme. As he ruled for but a few years, it is not to be supposed that his educational measures were effectively carried out.

2. CONDITIONS IN FORMOSA WHEN IT BECAME A CHINESE POSSESSION.

When in 1683 China took possession of Formosa, instead of setting up a colonial government she made it an integral part of the Chinese

Empire, and for upward of two centuries governed it as a prefecture of Fukien Province. The influx of Chinese into the island was so rapid that by the middle of the eighteenth century the Chinese population was estimated at more than 1,500,000. This population was made up of discordant elements. The first Chinese to settle in the island were the Hakkas, a courageous and industrious people. They were treated in China as barbarians, hence a number of them had sought refuge in Formosa before the Dutch came to the island. The Fukienese Chinese, who since the beginning of the eighteenth century had made up the bulk of the island's Chinese population, were never peacefully disposed toward the Hakkas. The so-called Ming loyalists, whom the establishment of the Manchu dynasty had driven from the coast of South China to Formosa, never seemed to miss an opportunity to assist in setting up an independent government in the island. Bands of brigands and pirates infested the country during the whole of the Chinese régime. The official classes in the coast towns of China found Formosa a splendid dumping ground for undesirables. The savage tribes inhabiting more than one-half of the island had always to be taken into account. Some of the peaceful lowland tribes, including a number of those who had come under the influence of the Dutch, were gradually absorbed by the Chinese and adopted Chinese customs. But the greater portion of the savage population never, during the whole of the Chinese occupation, relinquished control of the entire eastern half of the island, where they remained a constant menace to the peaceful exploitation of the lands in proximity to their territory. That the Chinese rule had not succeeded in reconciling these discordant elements or in putting down brigandage or piracy, is evidenced by an almost unbroken series of insurrections, rebellions, interclan feuds, and depredations of bands of brigands and pirates during the whole of the Chinese régime.

In the face of these disturbing elements it is not to be expected that much was done in the way of establishing schools and affording the masses opportunities for education. In fact, up to the time that Formosa was made a separate province and placed under the rule of the progressive governor, Liu Ming Chuan, in 1885, the educational administration on the island, as well as the general civil administration, was indeed lax.

The educational problem with which the Chinese administration had to contend naturally divides itself under two heads, namely, (1) education of the Chinese, and (2) education of the aborigines.

3. EDUCATION OF THE CHINESE.

(a) OBJECT OF EDUCATION.

The object of education in Formosa, as in China, was to prepare candidates for imperial examinations. As these examinations always

presupposed a knowledge of the Chinese classics and Chinese ancient history, the government and private schools shaped their courses accordingly.

(b) SYSTEM OF CONTROL.

The Chinese system placed education under the control of the provincial authorities. In making Formosa a prefecture of Fukien Province the question of furnishing educational facilities to the Chinese was greatly simplified. Local conditions naturally made certain departures from the regular system obtaining in Fukien Province proper inevitable. Being divided from the mainland by an intervening channel 100 to 200 miles in width, it was found to be inconvenient to place the control of educational matters in the island with the governor of Fukien, who was ex officio director of education for his province. At first the taotai of Amoy was made ex officio director of education. In 1728 the inspector of the administration of the island of Formosa added to his other duties that of director of education, but in 1752 the office passed to the control of the taotai of Tainan (Formosa). In 1875 the governor of Fukien established the custom of spending a portion of the spring and autumn of each year in the island, and from that time the duties of director of education devolved upon him.

The system of government education, if it might be called a system, included prefectural, district, and elementary schools. In proportion to the population these were few indeed, and the greater portion of the work done remained for the private school. The efficiency of the system, judged from a Chinese view point, depended upon the character of the local administration. The history of the island, while a prefecture of Fukien Province, shows little evidence of enlightened and public-spirited service on the part of the local officials.

(c) ESTABLISHMENT OF PREFECTURAL AND DISTRICT SCHOOLS.⁴

In 1686 the Taiwan-fu Prefectural School, afterwards known as the "Head School of Formosa," was opened, the governor having repaired for that purpose the old district school established by Cheng Ching. This building was in reality a Confucian temple, with two rooms set aside for school purposes. The number of students was limited to 20, and the teacher's salary fixed at 45 taels per year. About the same time there were established two district schools, one in the city of Tainan and the other at Kyuzo (about 8 miles northwest of the present Hozan). The number of students allowed in these two schools was 10 and 15, respectively. The prefectural and district

⁴ For a detailed list of schools established during the Chinese régime, see Table 1, page 27. We are not to suppose that all of the schools enumerated in this list were maintained until the coming of the Japanese, for local disturbances were of too frequent occurrence to make such probable.

schools were supported by the house tax and by revenues from adjoining lands belonging to the schools. Repairs and building improvements were met from time to time by subscriptions from official and private sources.

The duties of the teachers were described as follows:

1. To have control of the Temple of Sages connected with the school.

2. Instruction, examination, and promotion of pupils.

3. Inspection of private schools.

In 1725, after a severe rebellion had been put down, Governor Lu Chow issued a proclamation recommending the establishment of free schools throughout the island, contending that they would be of great assistance in teaching the people obedience and in exerting a beneficent influence in checking tendencies to rebellion. Although no substantial improvement resulted from the governor's well-intentioned proclamation, yet its issuance shows a recognition of the possibilities of a general education.

(d) THE IMPERIAL EXAMINATIONS.

Probably a still better token of the recognition of the efficacy of learning is shown in the attitude of the authorities in securing for the island proper recognition in the imperial examinations. As a prefecture of Fukien Province, Formosa was entitled to the preliminary examination which was held by the provincial literary chancellor once each year. The successful candidates were entitled to appear for the triennial examination at the provincial capital, Foochow, where, owing to the fact that but a limited number of degrees were to be conferred, the few candidates from Formosa stood a very poor chance among the vast number from all over Fukien Province proper. In 1688 the commander of the army in Formosa, by representations to the Throne, secured for the island the opening of a special list of candidates, whereby one degree was allowed, but in 1692 this special favor was withdrawn. In 1730, as a result of representations from the inspection of education, an imperial decree provided a special list of candidates for the island and one degree. Six years later the number was increased to two. In 1808 the Emperor Chia Cheng conferred upon the residents of Formosa a special favor by extending the number of degrees to three. This favor was the result of overtures made by the governor after a tour of inspection throughout the island, in which he represented that it was due to the patriotic motives of the rich residents of the plains that a volunteer force was raised in Formosa capable of putting down the piratical bands which up to that time had ravaged the coast towns. In all probability the rich merchants were inspired by motives of self-protection rather than patriotism; but this was an easy method of re-

warding them for their services, as the favored sons of these rich residents might thus rise to positions of influence and power. In 1829 the Emperor Tao Kuang, upon a similar pretext, increased the number of degrees to four. Between the years 1874 and 1894 nine Formosan students received the third degree in the imperial examinations in Peking.

The Emperor Tao Kuang had undoubtedly been greatly impressed by the lawlessness existing in Formosa, for during his reign he ordered that the Sacred Edict (the sixteen moral maxims of the Emperor Kang Hsi) be read upon the 1st and 15th days of each month throughout the towns and the country districts of the island, instead of being read simply in the larger cities, as formerly obtained. He hoped thereby to instill in the minds of the inhabitants obedience and reverence for learning.

It was not until the year 1875 that China gave to Formosa any serious consideration. From that time the governor of Fukien was ordered to reside in the island a certain portion of each year, that he might render to the island more effective service. By 1884 matters in Formosa assumed sufficient importance to entitle the island to a separate provincial administration, and upon Liu Ming Chuan was conferred the honor of being the first governor of Formosa.

(c) WORK OF GOVERNOR LIU MING CHUAN.

During the entire history of the Chinese administration in Formosa all that is worthy of the name of education was the work of one man, namely, the enlightened Governor Liu Ming Chuan. In 1885 this progressive official, quite in advance of his colleagues in similar posts in China, inaugurated a system of reforms which bade fair to place Formosa in advance of China proper in administrative measures. Among his reforms was the establishment in Taihoku, the capital city, of a school for western learning. An Englishman, a Dane, and a Chinaman educated abroad were retained as teachers, and modern educational methods substituted for the old fossilized system of instruction. As the wholesome effect of the administration of one progressive official in China is often obliterated by the reactionary measures of a nonprogressive successor, so in this case the good beginnings made by Governor Liu Ming Chuan toward instituting modern education in Formosa came to naught through the indifference of his successor a few years later.

(f) PRIVATE SCHOOLS.

As the public and prefectural schools did very little for education, it was the private school upon which in Formosa, as well as in China proper, education really depended. A glance at the list of so-called government schools (Table 1) and their student enrollments will

readily convince one that these schools did not pretend to reach the masses. Accurate statistics as to the number of private schools and the student enrollment in such schools during any period of the Chinese régime are unobtainable. It is to be presumed that there was in Formosa a less proportionate number of children receiving an education than in China proper.

Private schools in Formosa, as in China, were opened in the following ways: (1) Several families or members of a community combined, rented quarters, and hired a teacher; (2) individuals or societies, philanthropically disposed, hired a teacher and opened a school; (3) wealthy individuals retained tutors for their children; (4) a scholar established himself in a village and received pupils for such fees as their families could afford to pay. The private schools aimed either to give a knowledge of reading and writing the characters or to prepare pupils as candidates for the government examinations. Those who attended for the first purpose studied from two to eight years, while those who were destined to prepare for the examinations remained in school for upward of ten years. The course of study included reading from the Chinese classics and the Four Books, writing Chinese characters, composition, and versification.

The pupils had no definite school hours, it being understood that the services of the teacher were to be devoted to teaching from sunrise until sunset. Those retaining a teacher seemed to be bent upon securing as much of his time in actual schoolroom work as the light of day would permit, while those sending children to be instructed were equally inconsiderate in the demands made upon these children. A pupil's daily schedule was something after the following manner:

- 6 to 7 a. m. Recitation (recite lesson of previous day).
- 7 to 8.30. Breakfast at home.
- 8.30 to 10. Read and recite portions of classics while teacher paraphrases.
- 10 to 12. Writing.
- 12 to 1.30 p. m. Luncheon at home.
- 1.30 to 3. Writing.
- 3 to 4 or 5. Reading.

The more advanced pupils worked by themselves, the teacher acting merely as guide.

The ordinary private school provided for 10 to 20 pupils and was managed by one teacher. There were no classes, each pupil constituting a class by himself. The class room served also as the teacher's private quarters and he was responsible for its upkeep. The room was provided with a tablet to Confucius or an image which was placed at the front. Desks and chairs were furnished by the pupils, who took them away at their departure. The private schools were supported by entrance fees, tuition fees, presents on festival days,

and presents in kind. The entrance fee ranged from 5 cents to 50 cents and was sent to the teacher as a present. The tuition fee was no fixed amount, but varied according to the ability of the parents to pay. This fee increased with the number of years' attendance of the pupil. Ordinarily the fee was about 50 cents a year for new pupils and 75 cents for more advanced students. The presents made upon the four festival occasions were about equal in amount to the entrance present. When the tuition fees were not paid in full, it was the custom to make presents in kind, consisting of vegetables, charcoal, peanut oil, and tea. Thus the income of the private teacher depended upon the number of his pupils and the financial status of their parents. This income ranged from \$15 or \$20 to \$100 a year.

The greater portion of the pupils who attended the private schools dropped their schooling after two or three years of study, the parents being contented if their children had gained a superficial knowledge of the Chinese characters, as this was, in reality, rather serviceable. One of the features of the Chinese school which brought it into favor with the parents was the fact that each pupil was a class unto himself; hence the parents were privileged to utilize the services of their children whenever they wished, as taking them out of school did not interfere with the work of the other pupils. In fact, so long as the teacher received the pupil's tuition fee he was not particularly anxious to encourage regular attendance at school.

It is worthy of note here that neither the public nor private schools made any provision for female education, while the private schools were established only for the Chinese, the savages being entirely dependent upon the government schools especially provided for them.

4. EDUCATION OF THE ABORIGINES.

(a) FIRST ATTEMPTS.

A Ming loyalist, Chen Lao Wen, came to Formosa in 1662 to avoid living in China under a Manchu dynasty. For twenty years he lived with the Mekawan savage tribe and taught their children to read and write Chinese, also administering Chinese medical treatment to the elders of the tribe.

It was not until thirty-four years later, 1696, that the Chinese administration in Formosa took up the work of educating the savages. We have already noted the remarkable work done by the Dutch missionaries toward Christianizing the aborigines of southern Formosa. Up to the year 1875 the educational work of the Chinese among the savages was confined to those tribes whose ancestors had been under Dutch influence. In 1696 there was established in the vicinity of Taiwan City by the Taiwan prefect a school for savages.

There was one teacher appointed to this school, and the Three Character Classic and the Four Books were introduced as text-books. The course of study was similar to that pursued in the Chinese private schools—that is, reading and writing the Chinese characters was the main consideration. Food and books were supplied free to the pupils to encourage their remaining in school, and they were provided with calendars that they might become familiar with the Chinese New Year and feast days. In 1728 it was recorded that the condition of the savage children who were brought under the influence of this school had greatly improved by virtue of their Chinese acquisitions.

(b) SCHOOLS ESTABLISHED IN 1735.

It was not until the year 1735 that any serious attempts were made to educate any number of savage children. In that year, according to record, about 50 schools were opened among tribes whose ancestors had a century before received instruction from the Dutch. Many of the children, even at that date, had been taught by their parents to write their own language in roman characters. These children naturally found it difficult to familiarize themselves with the Chinese characters, and often used the roman letters to aid them in memorizing the pronunciation. The authorities, fearing that the use of the roman letters might militate against the acquirement of Chinese, actually prohibited their use.

A Chinese scholar was appointed for each of the 50 schools. Trained teachers were unknown under the Chinese system, as it was presumed that any one with the attainments of a scholar was able to impart his knowledge to others. The course of study prescribed for these schools was quite similar to that which obtained among the Chinese. The assistant teacher in the Taiwan Prefectural School was made inspector of savage schools, and it was his duty to report each season upon the progress of savage education. At the end of the year 1736, this inspector reported that "each savage child in these schools is able to read the Four Books and simple poems without any provincialisms, and their writing is proper." This report was undoubtedly too sweeping in its generalizations, yet it is evident that the educational work among the savage children at that time made far more progress than at any other period during the whole of the Chinese régime, with the possible exception of that under Governor Liu Ming Chuan, one hundred and fifty years later. The remarkable progress of savage education in the early half of the eighteenth century was undoubtedly due to the fact that the savage tribes with which the Chinese came into contact were at that time more peacefully disposed toward them than at any subsequent period. The children had voluntarily adopted the Chinese dress and wore the queue.

Like many things Chinese, this educational work among the savage tribes, so well begun in 1735, was destined through the lack of proper attention to deteriorate and lapse. By 1751, its efficiency had been reduced to such an extent that when the Kamaran tribe, near Gilan, north Formosa, came under Chinese influence that year, no efforts were made to establish schools among them. From 1736 to 1875, there appears to have been little or nothing done to extend the education of the savage tribes. Many of the Pepohuans (peaceful savages) had, during this time, through continuous intercourse with the Chinese, gradually become "Chinesed," adopting the Chinese dress, manners, and language. The savage schools in south Formosa lapsed.

(c) EDUCATIONAL WORK AMONG THE TRIBES IN THE EAST AND SOUTH.

In 1875 when the opening up of the southern and southeastern portions of Taito Prefecture was undertaken, a plan for the education of the savages of this district was drawn up. A special text-book, Proverbs for the Instruction of Savages, was compiled, and, after inspection by the viceroy of the Liang Min Provinces and the governor of Fukien, adopted. The establishment of schools to carry out this plan marks the first attempt upon the part of the Chinese to educate the "untamed" tribes. The policy of the Chinese administration up to that time had been to regard the eastern half of the island, the portion inhabited by the untamed savage tribes, as beyond the administrative area, and to prohibit their own people from crossing the border line separating the savage territory from the rest of the island. Taito Prefecture extended along the greater portion of the east coast, and contained about 51,000 savages, or one-half of the entire savage population. The tribes in the southern and southeastern parts of the prefecture belonged to the nonheadhunter groups, and thus were less dangerous than those farther north. It was planned to establish in this district 44 schools to afford proper facilities for the instruction of these savages, but only 7 were actually opened, 1 each at Pian, Baranyosha, Bakyseki, Kyaku, Suibi, Bashisho, and Karenko. These schools aimed to teach reading and writing. The Proverbs for the Instruction of Savages was adopted as a text-book for reading. After two years of instruction the majority of the pupils attending these schools were, according to report, able to understand and speak Formosan Chinese. Owing to an increasing lack of interest on the part of both teachers and pupils, and to a too frequent recourse to the infliction of corporal punishment, the attendance in these schools gradually dwindled, and by 1886 they existed in name only.

In 1876 the savage district in Koshin, the southernmost district in the island, was opened, and Chinese were induced by grants of funds

to settle therein for agricultural purposes. District schools were opened here, and for the first time in the history of the island Chinese and savage children were educated together. Schools were established as follows:

Location of school.	Attendance.	
	Chinese.	Savages.
Bun Ri Ho	2	8
Ko-tz-an	0	12
Sha Ma Ri	9	1
Rin ran	0	13
Korin	0	3
Sei-juket	0	7
<i>Total</i>	11	50

For each savage child in attendance 500 cash^a a month were allowed for food and stationery. The course of study was similar to that prescribed for the Taito schools, and the final results were also much the same, for by 1891 the attendance had dwindled to 13.

(d) SAVAGE EDUCATION UNDER GOVERNOR MING CHUAN.

In 1886, shortly after Formosa had become a separate province of the Chinese Empire, the enlightened governor, Liu Ming Chuan, established a department for the control of the training of savages and the cultivation of their territory. Of particular interest is the school which this department established among the Namakama tribe of the Tsou group in Nanto Prefecture. This school was located at the beginning of a road which had been opened in this prefecture, through the savage country to the east coast, this being the only road that was ever opened through the savage territory in central Formosa. This school was supposed to be the forerunner of others to be built along the road directly to the east coast, and it was hoped by running this line of schools through the heart of the savage territory that the tribes in that region would gradually be brought under Chinese influence. The idea was without doubt an excellent one and worthy the progressive attitude of the enlightened governor. But Chinese educational methods were not adapted to an alien and savage race, and when the Cantonese teacher in charge of the school attempted to instill into the minds of his pupils a respect for Chinese learning by free use of the rod, he soon found himself obliged to resign because of the nonattendance of his pupils.

In the Gilan district (northeast Formosa) a number of the Kiloh tribe of the Atayal group of head-hunters were, in 1889, induced by the Chinese authorities to take up their abode in the vicinity of Getsuibi Hill, where opportunities for education and training could be accorded them. Owing to the prevalence of disease among this tribe in their new location, they became superstitious and returned to their old home. A second worthy project thus ended in failure.

^a 1 cash = 1 to 1.4 mills.

Governor Liu's most elaborate scheme for the education and civilization of the savages was contained in a proposition to found in Taihoku City a school for the instruction of the children of the head men of the various savage tribes. It was proposed to select the more intelligent children of the savage chieftains and educate them in the Chinese language and in the Chinese manners and customs; in a word, to mold them into Chinese. After having accomplished this, they were to be returned to their respective tribes, and in course of time succeed their fathers as head men, when their influence would extend throughout the tribes and result in civilizing to some extent at least, their fellow tribesmen. This scheme also involved the training of a certain number of savages as Chinese interpreters to take the places of the incompetent Chinese occupying those positions. Undoubtedly the latter idea was a step in the right direction, for the Chinese who had acquired a sufficient knowledge of the savage dialects to act as interpreters were a notoriously corrupt class, and used their positions to extort from the savages as much as possible.

According to these proposals, a school was opened in Taihoku in March, 1888, with 20 pupils selected from among the sons of the head men of the various tribes of the Atayal group in North Formosa. A year later 10 more pupils were added to this number. The teaching staff in this school consisted of one head teacher, who received a salary of \$15 a month, and three assistants, each of whom received \$6 a month. Added to this staff there was one interpreter. The students ranged from 10 to 17 years of age. Their course of study was quite similar to that of the ordinary private school, and included the following subjects: Chinese reading and writing; conversational lessons in the native dialect, as well as in Mandarin, the former in order that they might not forget their own language; versification and composition, for the advanced pupils. The books used were the Three Character Classic, the Four Books, and the Five Ceremonial Books. The children were all obliged to dress in Chinese clothes, wear Chinese hats, shoes, and queues, and eat Chinese food. It is said that they did not take kindly to the wearing of the queue. The teachers were obliged to instruct them in Chinese manners and customs, and to escort them every three days on journeys about the city in order that they might become familiar with the habits and customs of the Chinese people. The pupils were allowed 4 cents a day for food and 5 cents a month for stationery. Prizes not exceeding in amount 15 cents a month were given for meritorious work. Living quarters were provided for the pupils and a cook and coolie attended them. In 1891 the first graduates were sent out from the school. During the same year Governor Liu resigned his post, and his successor, not in sympathy with his progressive measures, refused to support the school, and the pupils were obliged to return to their savage homes, where they discarded their Chinese dress, queues, and

manners, and proceeded promptly to forget all that had been taught them.

Although Governor Liu's experiment in winning the savage tribes to Chinese influence deserves naught but words of praise for the spirit in which it was undertaken and for the thorough manner in which it was carried out, especially when we contrast this work with the shabby attempts of his predecessors toward bringing a savage population under Chinese control, yet it must be conceded that he was making a dreadful mistake in presuming to saddle upon these savage children an education and training which was out of all harmony with their native surroundings and could scarcely have had any other effect than to alienate them from the members of their respective tribes. The entire educational system of the Chinese was based upon the imperial examinations for its objective point. Take away the objective point and the system has little or nothing to recommend it. This is doubly apparent when an attempt is made to fit the system to an alien people. Governor Liu is hardly to be blamed for this. During his time China had not yet come to recognize the futility of her antiquated methods of education.

5. SUMMARY OF EDUCATION UNDER THE CHINESE.

By way of summary, we may say for the Chinese educational administration in Formosa that, while it appears that those in authority generally recognized the fact that education might do much to inculcate in the minds and hearts of the people obedience and respect for learning, there was a universal mistaking of instruction for education. This fact was as true in China as in Formosa, hence it carried with it no distinguishing traits by which we may contrast education under the Chinese in Formosa with that under the Chinese in China. But there did exist in Formosa conditions which militated against progress in educational work of any sort. The discordant elements, the local disturbances, the constant presence of undesirable characters, and the political isolation from China proper, have all been touched upon as forces combining to make unfavorable conditions for a strong administration in educational matters and need no further comment here.

The only thing which seems to have kept the spark of educational effort burning in Formosa during the whole of the two centuries of Chinese rule was the Government imperial examinations, which nominally offered much, but in reality offered little or nothing, although they did result in impressing upon the minds of the masses a sense of the exalted position of the scholar, and undoubtedly kept private education at a higher standard than would have obtained otherwise.

The name of Governor Liu Ming Chuan might well be engraven upon tablets of stone in commemoration of his work in the cause of

education in Formosa, when we contrast his work with that done by his fellow-countrymen. His attempts at introducing into Formosa western schools and western education at a time when the Chinese Empire had manifested but a spasmodic sympathy toward institutions of western learning will always mark him as one of China's more enlightened leaders, especially when it is considered that his progressive measures were in reality opposed by those upon whom he had to depend for their execution. His efforts toward solving the savage problem by educating the sons of tribal head men in Chinese manners and customs and molding them into a Chinese people that they might return to their tribes and in turn civilize them, are deserving of commendation for their sincerity of purpose. Although he erred in misjudging the adaptability of the Chinese civilization of his day to an alien and savage race, yet the fact remains that he did more toward opening up the savage territory and bringing the savages into closer communication with the Chinese than any of his predecessors.

TABLE 1. *Public schools established during the Chinese regime.*

Location.	Year established.	Pupils.	Teachers.	How supported.
1. Tainan	1686	20		2 Subscriptions and property belonging to school.
2. Tainan	1686	10	2	Do.
3. Anping	1696	15	2	House tax and school property.
4. Tainan	1709	24	2	Do.
5. Kagi	1707	10	2	Local revenues and properties belonging to school.
6. Ensuiko	1708	Unknown.	1	Do.
7. Tainan	1721	91	2	Contributions.
8. Tainan	1727	Unknown.	2	Government.
9. Shoka	1727	15	2	Do.
10. Shoka	1746	Unknown.	1	Properties of school.
11. Gilan	1763	17	1	Do.
12. Totoroku	1764	Unknown.	2	Do.
13. Hozan	1759	Not fixed.	2	Do.
14. Kagi	1780	Unknown.	1	Do.
15. Pescadores	1767	Unknown.	2	Properties of school, contributions, and subsidy from district office.
16. Shinchiku	1782	Unknown.	1	Properties of school.
17. Kagi	1821-51	Unknown.	1	Do.
18. Shinchiku	1824	10	2	Unknown.
19. Banks	1848	Unknown.	1	Government.
20. Kagi	1868	Unknown.	1	Properties of school.
21. Banks	1890	4	1	Government.
22. Taihoku	1881	20	2	Do.
23. Taihoku	1881	Unknown.	2	Properties of school.
24. Horishia	1884	Unknown.		
25. Shinshin	1885	Unknown.	1	Do.
26. Tainan	1887	9	2	Government.
27. Taihoku	1887	.....	
28. Bioritan	1888	Unknown.	1	Unknown.
29. Taichu	1890	Unknown.	1	Partly by Government.
30. Taichu	1890	20	2	Unknown.
31. Taitotai	1891	Unknown.	1 (a Dane).	Government.
32. Taihoku	1894	Unknown.	Unknown.	Unknown.
33. Kelung	1894	Unknown.	Unknown.	From certain tax funds.

* School not completed.

NOTE.—Nos. 1, 2, 5, 9, 18, and 21 are district schools. No. 27 is the school for western learning. No. 31 is a school designed for training telegraph operators.

TABLE 2.—*Private and quasi-public schools established during the Chinese régime.*

District.	Private schools.	Quasi-public schools.	Total.
Anping (Tainan).	226	6	232
Hozan.	8	1	9
Kagi.	2	2	4
Pescadores.	3	1	4
Taiwan (Taichu).	12	8	20
Shoka.	8	2	10
Toroku.		4	4
Bioriteu.		4	4
Horishia.		626	626
Tamsui.	1	4	5
Shinchiku.		8	8
Kelung.	1		1
Total.	345		

* For savages.

† Estimated. 1876.

TABLE 3.—*Schools for savages established by the Chinese.*

Date of establishment.	Location.	Tribe or group.	Teachers.	Subjects taught.	Text-books used.
1682.	Mekawam.		1	Reading and writing.	Chinese classics.
1696.	South Formosa (Tainan and Hozan).	Same as came under influence of Dutch.	1	do	Do.
1785.	Shora, Kagi, Enulko, Koroku, Shin-chiehu.	do	50	do	The Four Books and simple poems.
1875.	Taito Prefecture, along east coast.	Amis, Paiwan.	7	do	Proverbs for instruction of savages.
1876.	Koshun.	Payuma.	16	do	Do.
1887.	Nanto.	Kamakansa.	1	do	Classics.
1888.	Gilan.	Kelloh (Atayal).	1	do	Do.
1890.	Taihoku city.	Atayal tribes.	4	Versification, composition, and conversation.	Do.

Notes.—The school established in 1862 was a private institution, all others being Government schools.

As a rule there was but one teacher to a school.

The student enrolments in the above schools are for the most part unknown; however, in the case of the Koshun schools there were 61 pupils enrolled; in the Nanto school, 13 enrolled; in the Taihoku city school, 30 enrolled.

III.—EDUCATION UNDER THE JAPANESE.

1. STATUS OF EDUCATION IN JAPAN.

When Japan in 1895 took possession of the island of Formosa 65.4 per cent of her children of school age were under instruction. Her national school system, established in 1870, had by the year 1895 succeeded in enrolling so great a proportion of her children. The Emperor's decree of 1871, "It is intended that henceforth education shall be so diffused that there may not be a village with an ignorant family nor a family with an ignorant member," is in Japan well on the way to realization, for returns for the year 1906 show 97 per cent of the

boys and 91 per cent of the girls of school age under instruction. We are now to note the extent to which this decree is to be interpreted as embracing her first colonial possession.

2. CONDITIONS IN FORMOSA.

In June, 1895, when Japan took formal possession of Formosa, she found conditions in the island distinctly unfavorable to an immediate peaceful occupation. At that time the native (Chinese) population numbered about 2,600,000. There were also 100,000 aborigines, who occupied the mountainous eastern half of the island. As mentioned in the previous section, the Chinese had never succeeded during the two centuries of their occupation in effectively pacifying the island. When the Japanese made an effort to take possession they were met on all sides by armed opposition, and were obliged to carry on actual warfare against a rebel population.

3. ESTABLISHMENT OF AN EDUCATIONAL SYSTEM.

Within six weeks from the date of the formal cession of Formosa to Japan, and three months before the occupation of the island had been completed, the department of education for Formosa was established at Shirin, a small town in the vicinity of the capital city and an old center of learning under the Chinese régime. A few days later a language school for the training of teachers was opened under the instruction of the educational staff, and 20 native Chinese were enrolled as students. After three months' study, the progress made by these students had been so rapid as to warrant their being sent out as teachers in the elementary schools. In January, 1896, Shirin was attacked by rebels, six Japanese on the educational staff were killed, and the records and books of the department of education destroyed. Temporary headquarters for the department were established in Tokyo, and in March of the same year moved back to Shirin. The language school was again opened. Naturally the greatest difficulty with which the educational authorities had at first to contend was the lack of sufficient educated Japanese speaking Chinese and Chinese speaking Japanese to carry on the work of teaching a people who spoke but Chinese. On the 13th of April, 1896, Mr. Izawa, director of education for Formosa, brought from Japan 45 teachers of elementary schools and placed them in the Shirin training school, from which, after a special course of three months, they were sent out as teachers in the native schools. Simultaneously with the training of these Japanese teachers in Shirin, a number of educated natives had been sent to Tokyo for the study of Japanese.

In April, 1896, when the civil administration superseded the military rule, the department of education was transferred to the

offices of the civil administration in Taihoku City. Until July, 1898, the entire educational work in the island was under the direct control and supervision of the Formosan government, and all expenditures were met from the government funds. From that time forth it was decided that the expenses of the public schools should be borne by local taxes, and that such schools should only be established in those districts in which provision was first made for their support. This rule applied only to the public schools; that is, the elementary schools for the natives (Chinese). As we shall see later, special provision is made for elementary schools for the Japanese and for secondary schools. Before July, 1898, schools had been established in 15 districts, as follows: Kelung, Tamsui, Taihoku, Shinchiku, Bioritsu, Taichu, Horisha, Rokko, Unrin, Kagi, Tainan, Hozan, Koshum, Taito, and the Pescadores. In these schools there were enrolled 1,606 pupils under 72 teachers; 65 of the latter were Japanese. The Japanese language had been made the principal subject of study, for the idea of assimilating the native population was the predominant idea in educational work up to that time.

It might thus be said that the preliminary work in establishing a school system required three years. The system as established in July, 1898, is, with but a few subsequent alterations, the same as that now in vogue. The position which the administration of educational affairs occupies in the civil administration is set forth in the following plan:

The governor-general nominally occupies a position in educational administration analogous to that of the minister of education in Japan. In reality, however, he delegates the greater portion of his functions in this field to the educational section of the bureau of general affairs of the civil administration. The educational section has, however, no jurisdiction, delegated or otherwise, over the medical school, the industrial sugar school, or the agricultural schools, special provision being made for these institutions. The educational system provides three distinct classes of public schools—one for the education of the natives (Chinese), one for the Japanese, and one for the aborigines. That for the education of the natives includes local elementary schools and government secondary and special schools; that for the education of the Japanese includes government elementary, secondary, and special schools; that for the education of the aborigines local elementary schools only. Besides the schools provided for by this system, there exist also a number of private schools. The maintenance of all government schools is provided for in each annual budget of the civil administration of the island, while that of all local schools is defrayed by the local districts.

4. CENSUS RETURNS HAVING TO DO WITH EDUCATION.

According to the census returns for the year 1905 the population in the island was as follows:

Nationality	Males.	Females.	Total.
Natives (Chinese).....	1,18,420	1,337,564	2,915,984
Japanese	2,061	21,301	23,362
Aborigines	57,323	55,872	113,195
Total	1,647,807	1,434,740	3,082,547

The returns for the children of school age were as follows:

Nationality	Boys.	Girls.	Total.
Natives	321,871	266,915	588,786
Japanese	2,079	1,749	3,828
Aborigines .....	.....	.....	17,000
Total	323,930	269,464	603,314

^aApproximately.

The number of children of school age under elementary instruction during the year 1906 was as follows:

Nationality	Public schools.			Private schools.			Public and private (both sexes.)
	Boys	Girls	Total	Boys	Girls	Total	
Natives (Chinese).....	27,862	3,961	31,823	19,584	331	19,915	51,738
Japanese	1,681	1,601	3,283	281	.....	281	3,562
Aborigines	996	92	1,088	.....	.....	.....	1,088
Total	30,538	5,654	36,190	19,863	331	20,196	56,992

Thus 5.5 per cent of the native (Chinese) children of school age were during the year 1905 enrolled in public elementary schools, and 3.4 per cent in private schools, or about 9 per cent under instruction. Of the Japanese children of school age, 86 per cent were in Government elementary schools and 7 per cent in private schools, or 93 per cent under instruction. Of the children of the aborigines, about 6 per cent were under instruction during that year.

5. SCHOOLS FOR NATIVES.

The term "native" is applied to the Chinese population. As the natives represent about 95 per cent of the island's total population, the question of their education is of prime importance. The system of native public schools comprises local schools for elementary education, and Government schools for advanced instruction. In addition to these there are a number of private schools.

(a) ELEMENTARY PUBLIC SCHOOLS.

Administration, establishment, and maintenance.—For administrative purposes the island of Formosa is divided into twenty prefectures. The public schools are under the control of the local prefects, subject to instructions from the governor-general. Each prefect appoints a superintendent of education for his respective prefecture. As no administrative positions under the Formosa government can be held by natives, both the prefect and the superintendent of education must be Japanese. For each school in his prefecture the prefect appoints an educational committee, consisting of not less than three nor more than nine members, chosen from among the influential natives resident in the district in which the school is located. It is the duty of this committee to assist the prefect and the superintendent of education in matters pertaining to the school, and, when called upon to do so, to give its opinion upon matters relating to the attendance and selection of pupils, equipment of the school, and estimates for the school budget. This committee also collects school moneys and assists in financing the school.

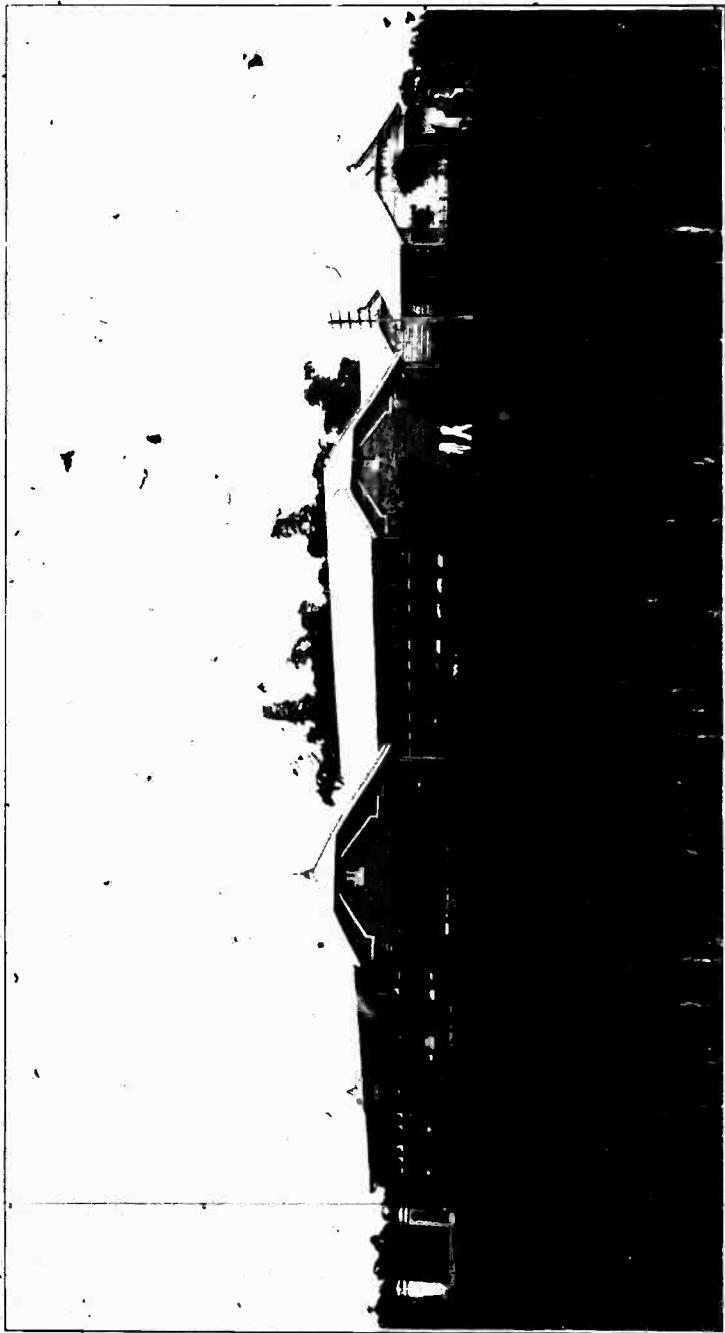
The establishment, consolidation, and abolition of public schools are made by application from the natives resident in the district concerned, through the prefect to the governor-general. In the application for the establishment of a public school, the amount subscribed by the property holders must be stated. This amount must be equivalent to nine-tenths of the cost of establishing the proposed school before the petition may be granted. The prefect reports to the governor-general the circumstances and conditions surrounding the support of a school in the district concerned, and recommends certain action. The governor-general is at liberty to reject or accept the application. Generally speaking, no school is established unless an enrollment of at least 60 pupils can be guaranteed.

The expenses for the maintenance of public schools are met from the revenues accruing from certain lands belonging to the schools,^a from contributions, tuition fees, and special tax levies. Tax levies are assessed against the property owners of the district in which any school is located at a rate fixed by the governor-general. This rate varies in different districts. In the case of the Banka public school the Government pays the teachers' salaries and traveling expenses, while in all other cases these items are met from the local revenues. Tuition fees are assessed at a rate not less than 25 cents or more than \$1 a year a pupil, the amount in each district being determined by the local prefect. Nonresidents may be assessed an extra fee. The items of expenditure for education for the year 1906 are given on page 62.

^a During the Chinese regime, the expenses for the maintenance of public schools were met in a great measure from the revenues of farm lands belonging to the schools. These lands have remained public property, and thus are in many cases available for educational purposes at present.

BUREAU OF EDUCATION

BULL. NO. 3, 1904, PL. 1



THE SHIRIN PUBLIC SCHOOL

This is without doubt the best country public school in the Island. It is located in the center of a fertile plain which is in rice. This school has an enrollment of about 200 boys and 75 girls.

Buildings and equipments.—Instead of the damp, dingy structure crowded into a densely populated Chinese village, which during the Chinese régime served the purpose of a school, we find the public school of to-day a well-constructed red brick building, properly ventilated and lighted, and located on an open piece of ground surrounded by playgrounds and athletic fields. Wherever possible the schoolhouse is located without the limits of the village and surrounded by open fields. The schoolhouses which are gradually springing up in the native villages throughout the island are modern up-to-date structures. Nor are they small, for the ordinary country school is planned to accommodate from 200 to 300 pupils, and contains from five to eight class rooms. Formosa is well populated, as the civilized half of the island contains 400 people to the square mile, hence schoolhouses must be built to accommodate large numbers of pupils. One of the particularly commendable features in regard to the establishment of a public school is the fact that ample facilities for playgrounds, athletic fields, and gardens are provided. Many of the country schools are equipped with tennis courts and out-door gymnastic apparatus. The most recently constructed public school is that located at Banka, a suburb of the capital city. In planning the construction of this school, the authorities have had the benefit of twelve years experience in public school construction, hence we find represented here the latest ideas in that direction. Like all other schools in the island, this institution is a group of one-story buildings, which cost \$30,000, and is arranged to accommodate 800 pupils.

Public school buildings are often utilized for social purposes, for public meetings, and as barracks for Government troops. The policy of the Government is gradually to extend the building of public schools as fast as the people are able to pay for them. At present, the Government grants a subsidy equal to one-tenth of the cost of construction. A public schoolhouse is distinctly an ornament to the village to which it belongs; in fact, one wonders how it is possible to raise sufficient money for its construction from among a people who, to judge by appearances, seem to have little or nothing. The character of the public school building erected in any district is determined by the amount of the subscriptions from the residents of the district. In the country districts the cost of the buildings ranges from \$500 to \$6,000. There are at present in the island 180 public schools and 29 branch schools for the elementary education of natives.

Teachers.—In the Government regulations it is stated that the public schools aim to give moral culture and practical knowledge to the native pupils in such a manner that their character may be molded into that of the nation and that they may acquire the national language (Japanese). The administration has in view the gradual supplanting of Chinese by Japanese as the language of the island, and

the aim of the educational authorities is gradually to mold the native child into a "loyal Japanese subject. As 55 per cent of the island's population is Chinese, it is quite apparent that the administration has taken upon itself no small task.

In this connection the question of securing teachers for the public schools becomes one of prime importance. The old Chinese idea that any person who had been under instruction for a certain number of years could in turn instruct others does not obtain with the Japanese. In Formosa, as in Japan, those appointed to the position of teacher must have had a special training in schools provided for that purpose. There are, however, in Formosa a number of hired assistants, formerly teachers in private schools who have not graduated from a normal course, but these are being gradually displaced by graduates from the normal department of the Language School. Statistics for the year 1906 show that there were 392 Japanese and 470 native teachers in the public schools. The head teachers are Japanese, and while Japanese occupy also many of the subordinate positions, the educational authorities are making an effort to fill as many as possible of these latter positions with native teachers. The statistics for the year 1901 show 246 Japanese and 255 native teachers; these figures contrasted with those for the year 1906 show a substantial increase in the proportion of native teachers.

When teachers are desired for a new school the prefect applies to the educational section, which secures from the Language School a list of possible candidates with their recommendations. This list is forwarded to the prefect, who recommends to the governor-general a certain person for appointment as head teacher. The head teacher in turn recommends the appointment of certain assistants.

The native teacher can be secured at less than one-third the cost of the Japanese teacher, for the latter receives, upon an average, a salary of \$300 a year in addition to living-quarters, while the former receives about \$8 a month and provides his own living quarters. The pay of the Japanese teacher in Formosa is very much higher than that received by his colleague in Japan. The women teachers, of whom there were in 1906 48 Japanese and 38 native, are paid from \$10 to \$20 a month for the Japanese and from \$3 to \$10 a month for the natives. The salary paid to the native male teacher is at present too low to induce the better class of young men to remain with the work for many years. Many of these after completing their three years' agreement take positions in other fields at higher pay.

The Japanese and native teachers appear to work well together. Naturally the Japanese teacher is handicapped by reason of his superficial knowledge of the native dialect and native customs, while on the other hand the native teacher finds it difficult to adapt himself to modern class-room methods. But these difficulties succumb to

experience, so that it is only a matter of time until they will have entirely disappeared. The efficiency of the native teacher, though not equal to that of the Japanese, is gradually improving. Many facilities are afforded teachers for advanced study: Summer schools for advanced training are opened each year in Taihoku City, and arrangements are made whereby the Government defrays the traveling expenses of teachers in attendance at these sessions in such a manner as to permit each teacher to attend once every three years. Besides summer schools, teachers' conferences are held once each month in each prefecture, the local prefect presiding.

The number of hours a day devoted to teaching averages five and the number of pupils to the class averages sixty. But the teacher's labors are not necessarily finished with his class-room work. He is often obliged to go among the parents of the children and exert his efforts toward keeping the pupils in regular attendance at school. This, as will be noted later, is no small task. If a principal is asked what he finds to be his greatest difficulty in educating the native, he will invariably reply that it is the indifference of the parents.

Course of study and text-books.—The regular prescribed course of study embraces six years. This course, which is fairly uniform throughout the island, includes the following branches: Morals, national language, arithmetic, Chinese composition, music, and gymnastics. Sewing is added for the girls, and agriculture, commerce, or manual training may be added for the boys. Table 4 shows the number of hours given to each branch and subject. By examining this tabulation the prominent position assigned to the study of Japanese becomes apparent. As already stated, it is the desire of the authorities to make Japanese the language of the island. The study of Chinese is carried no further than is necessary, for the allotment of four or five hours a week to this subject is only in response to a demand on the part of the parents that Chinese be studied in the schools to which they send their children. Another branch which appears throughout the programme is that termed "morals." In all of the elementary schools of Japan morals is a prescribed branch of study.⁴ The educational authorities in Formosa contend that the

⁴ Instruction in morals in the schools of Japan is based on the Imperial Rescript on Education issued in 1890. The following English version was made by a number of scholars convened especially for the purpose by the Japanese educational department:

* THE DEPARTMENT OF EDUCATION, JAPAN,
June, 30th year of Meiji (1907).

Know ye, Our subjects:

Our Imperial Ancestors have founded Our Empire on a basis broad and everlasting and have deeply and firmly implanted virtue; Our subjects ever united in loyalty and filial piety have from generation to generation illustrated the beauty thereof. This is the glory of the fundamental character of Our Empire, and herein also lies the source of Our education. Ye, Our subjects, be filial to your parents, affectionate to your brothers and sisters; as husbands and wives be harmonious, as friends true; bear yourselves in modesty and moderation; extend your benevolence to all; pursue learning and cultivate arts, and thereby develop intellectual faculties and perfect moral powers; furthermore, advance public good and promote common interests; always respect the Constitution and observe the laws; should emergency arise, offer yourselves courageously to the State; and thus guard and maintain the prosperity of Our Imperial Throne coeval with heaven and earth.

Chinese pupil is particularly in need of instruction in morals, and that the teachers find it very difficult to teach it effectively. The surroundings of the native child in the island have, without doubt, been most unfavorable, and it is not strange that the standard of morals is said to be low among them.

TABLE 4.—*Study schedule for public elementary schools for the native Chinese.*

Branch of study.	First year.		Second year.	
	Hours per week.	Subject or topic.	Hours per week.	Subject or topic.
Morals	2	Principles of morality	2	Same as first year.
Japanese	9	Story telling, reading, composition, writing.	12	Do.
Arithmetic	4	Simple operations to 20	4	Same, but up to 100.
Chinese	5	Simple words, phrases, and sentences.	5	Same as first year.
Gymnastics	2	Physical culture and play	2	Do.
Music	1	Singing	1	Do.
Sewing	0			
Total	23		26	
Branch of study.	Third year.		Fourth year.	
	Hours per week.	Subject or topic.	Hours per week.	Subject or topic.
Morals	2	Same as first year	2	Same as first year.
Japanese	13	do	13	Do.
Arithmetic	6	Through division	5	Decimals and fractions.
Chinese	6	Reading and composition	4	Same as third year.
Gymnastics	2	Physical culture	2	Do.
Music	1	Same as first year	1	Same as first year.
Sewing	8	Use of needle	3	Simple sewing.
Total	31		30	
Branch of study.	Fifth year.		Sixth year.	
	Hours per week.	Subject or topic.	Hours per week.	Subject or topic.
Morals	2	Principles of morality	2	Same as fifth year.
Japanese	14	Reading, writing, composition.	14	Do.
Arithmetic	6	Decimals and fractions	6	Do.
Chinese	4	Reading and composition	4	Do.
Gymnastics	2	Physical culture	2	Do.
Music	1	Singing	1	Do.
Sewing	4	Making and repairing clothes.	4	Do.
Manual training /		Simple processes.		Do.
Agriculture /		Elementary work.		Do.
Commerce /		Elements		Do.
Total	28		28	

So shall ye not only be Our good and faithful subjects, but render illustrious the best traditions of your forefathers.

The Way here set forth is indeed the teaching bequeathed by Our Imperial Ancestors, to be observed alike by Their Descendants and the subjects, infallible for all ages and true in all places. It is Our wish to lay it to heart in all reverence, in common with you, Our subjects, that we may all thus attain to the same virtue.

The 30th day of the 10th month of the 23rd year of Meiji.

(Imperial Seal. Imperial Seal.)

* Music increased at teacher's discretion.

* In the third and fourth years girls are given but two hours a week in Chinese.

* In the fifth year girls are given but two hours a week in Chinese.

* Music increased at discretion of teacher.

* Sewing is given to girls only, and the time devoted to it is deducted from the study of language.

/ Manual training, agriculture, and commerce given at discretion of teachers in charge of schools.

The Chinese parent finds it difficult to understand the usefulness of music and physical culture in the school curriculum, and if he had his way he would have more Chinese and less music and gymnastics. But one has only to visit a class of native pupils engaged in their singing exercises to appreciate the usefulness of the subject as a part of the daily programme. The Chinese child is fond of singing and has a better ear for music than the Japanese lad. He enters into his singing with a spirit of enjoyment far in excess of that which he exhibits in any of his other work, and for this reason much good language instruction may be imparted through this medium. Language is also taught by means of object lessons. Upon one of the writer's visits to a public school he found a teacher of second-year pupils holding before his class a live fish and drilling them in words and phrases descriptive of the object. Pictorial charts are likewise used in language instruction. These methods are a pleasing contrast to the old Chinese idea of forcing attention by a liberal use of the rod.

As for physical culture and gymnastics, three hours a week are given to the former, and school yards are provided with tennis courts, playgrounds, and gymnastic apparatus for the use of the pupils. The old Chinese system did not recognize the necessity for physical culture, as the ideal of the Chinese scholar was opposed to physical exertion of any kind. When the Japanese educational authorities placed physical culture in the public school curriculum they were criticised by the Chinese parent, who contended that it was done with the intention of training his children as soldiers for the Japanese army. Hence it was necessary to avoid giving any work in physical culture which bore the semblance of military drill. One of the admirable features of the exercises in physical culture is that they are given out of doors, at least so far as the weather will permit. The native child likes the work and is certainly benefited by it. Every one familiar with the Chinese knows his tendency to consumption and lung troubles. The teachers in the public schools attest the fact that the pupils are profiting much from the work in physical culture, for their general health is improved and they have become more active in their class-room work as a result.

Upon one of the writer's visits to a public school he found a class of sixth-grade pupils busily engaged in unraveling the apparently tangled skeins of world trade routes as depicted upon a commercial map. The Japanese instructor was making an effort to impress upon the minds of the pupils the position occupied by Formosa in the markets of trade.

To a westerner one of the peculiarities of the methods used in the East in the study of arithmetic is the place assigned to the abacus, or counting board. All pupils in arithmetic learn to count upon this instrument, and those familiar with the Chinese or Japanese account-

ant can bear witness to the remarkable speed and accuracy of his methods involving the use of the abacus, which to a foreigner is an incumbrance. A number of public schools include in their courses of study elementary agriculture and commerce and a certain amount of manual training. During the year 1906, 26 schools with 493 pupils included agriculture in their curricula; 3 schools with 333 pupils included courses in manual training; 2 schools with 35 pupils included the elements of commerce. But the work in these courses is still in an experimental state, and the department of education will be obliged to improve and extend it before it will amount to anything.

As for text-books, among the boards under special organization one has to do with the compilation of text-books. The public schools have been furnished with the products of the work of this board, which are sold to the pupils at a price which simply covers the cost of printing. The series of readers includes illustrated primers and more advanced books containing much the same kind of material as that found in Western readers, with the exception that the reading matter has to do with things Chinese and Japanese as well as things Western. For the study of Chinese, in the place of the abstruse Chinese classic, the illustrated primers and readers which have been introduced deal with various phases of Chinese life, and must be infinitely more interesting to the Chinese child. However, as the Chinese classic is being rapidly ousted from the elementary schools of China, it is scarcely fair any longer to contrast the Japanese introduction of simple readers with the Chinese use of the ancient Three Character Classic. The Japanese readers provided by the board include ten books arranged upon a progressive basis. The Chinese readers number six. The Sixth Reader, which is used for the fourth and fifth year pupils, contains forty lessons, the majority of which contain information dealing with Formosa and Japan. An interesting feature connected with the lessons in the Japanese primer is that many of them deal with matters pertaining to personal cleanliness and to the importance of bathing. In passing, it might be said that the Japanese authorities are doing much to encourage cleanliness on the part of a people who are, in this respect, the direct antithesis of themselves. Foreign residents who have lived in Formosa for some years notice, on the part of the natives, considerable improvement in cleanliness, which improvement is due to the labors of the Japanese.

Pupils.—Pupils to be admitted to the public schools must be at least 7 and not more than 20 years of age. Of the 31,823 Chinese children enrolled in the elementary public schools during the year 1906, 10,818 were between the ages of 7 and 10, 11,929 between the ages of 10 and 13, 7,102 between the ages of 13 and 16, and 2,474 upwards of 16. According to grades, 14,484 were enrolled in the first

grade, 7,643 in the second, 4,528 in the third, 2,751 in the fourth, 1,577 in the fifth, and 815 in the sixth. The average daily attendance of the pupils for 1906 was 66 per cent of the enrollment, an increase of 1 per cent over the figures for the previous year. Contrasted with this, it is of interest to note that the average daily attendance of the Japanese in elementary schools for the same year was 90 per cent of the enrollment. This is hardly a fair comparison, for school attendance with the Japanese children is compulsory, and, moreover, there are not among the Japanese population the same reasons for keeping the children out of school as obtain among the natives. The bulk of the native population is engaged in farming, thus during certain seasons the parents find it to their interest to take the children out of school for work in the fields. The Japanese population is centered in the cities, and, with the exception of a small colony on the east coast engaged in the growing of peppermint, none of the Japanese are farmers. But aside from these facts there is a tendency on the part of the Chinese parent to take his child out of school for trivial causes. Chinese festivals and feast days are numerous, and, moreover, the Chinese boy who really desires to find an excuse for absence from school has a long list of relatives among whom marriage and funeral ceremonies, not to mention cases of illness, are bound to occur.

As already mentioned, the teacher, or more especially the principal of the school, finds the most difficult part of his labor that of persuading the parents to send their children to school regularly. Various measures are adopted to encourage regular attendance. Individual prizes are awarded and class banners are given, but where the Japanese would be content to work merely for a class banner the money-loving Chinese prefer a reward which may be transferred into cash for personal use.

Native pupils are selected from among the middle and wealthier classes, for only the children of those who are in a position to contribute toward the support of a school are admitted. In addition to the tax levied upon the property of the parents, each child in attendance at the public schools must pay a tuition fee which averages about 35 cents a year.

While the Chinese parents are gradually beginning to send their daughters to the public schools, they are far behind the Japanese parents in this regard. During the year 1906 the enrollment of Chinese girls in the public schools was equal to but one-seventh of that of boys, while among the Japanese the number of boys and girls in the elementary schools was about equal. In the lower classes and in the smaller country schools boys and girls are taught in the same classes, while in the larger schools they are separated after the first year. One of the commendable features of the work prescribed for girls is the sewing class.

Intellectually, the native boy seems to be the equal of the Japanese. While he does not take as readily to instruction in mathematics as the Japanese and is criticised by the teacher for his lack of reasoning power, yet his linguistic abilities are undoubtedly superior to those of the Japanese lad. He is possessed of a wonderfully retentive memory and learns Japanese so readily that after his fourth or fifth year it is possible to give all of this instruction in Japanese. In music the native boy appears to be specially gifted, if one is to judge from the enthusiasm with which he enters upon his singing exercises. Upon one of the writer's visits to public schools, individual members of the second grade were called upon to sing Japanese verse before the class. The teacher's requests were met with enthusiastic responses, and the children upon whom he happened to call rose without the least hesitancy and, with or without an accompaniment, sang the exercise.

The native pupil is criticised for his lack of appreciation of moral instruction; in fact, it is said that he appears to be scarcely affected by the teacher's exhortations to a better sense of morals.

One of the most hopeful features in the education of the Chinese native lies in the interest which he manifests in athletic games. The public school yard, during the fifteen minutes' recess at the end of each hour, presents as animated a scene as does that of any western school. The Chinese child loves play and takes a keen delight in all games. Already, interclass and interschool athletic meets have been held, and not only do the pupils delight in them, but the parents exhibit a surprising amount of pleasure at seeing their children participate in these sports.

As for adopting Japanese customs, the native pupil exhibits no perceptible signs in that direction. He still wears the queue and dresses in true Chinese style, for home influence is bound strongly to assert itself, especially among a people whose family ties are so strongly interwoven as are those of the Chinese. The home influences and surroundings of the native child are distinctly Chinese, and as the native pupil does not associate with the Japanese boys, who have special schools provided for them, it will undoubtedly be years before he shows any signs of adopting customs other than those of his own race.

The number of pupils who have been graduated from the elementary Chinese public schools during the past seven years includes 1,803 boys and 50 girls. In other words, about 3 per cent of the children who enter the public schools graduate therefrom. This low proportion is accounted for in part by the fact that graduation does not entitle students to admission to secondary schools, for, in order to enter these institutions, they must submit to examination, and a fifth-year pupil is eligible to this.

(b) SECONDARY SCHOOLS.

For the secondary education of the native Chinese there are provided the following schools: (1) The Language School, including a normal department and a special school for girls; (2) the Medical School; (3) the Agricultural School; (4) the Industrial Sugar School. During the year 1906 there were graduated from the public elementary schools 502 boys, an increase of 130 over the previous year. During the same year 350 boys applied for admission to the Language School, of which number it was only possible to accept 90; 60 of these were assigned to the normal and 30 to the academic department. To the Medical School over 300 applied for admission, and only 35 could be accepted. The Agricultural Experimental Station accepts 80 new students each year, while the Industrial Sugar School takes about 12. Thus the secondary schools for native Chinese boys accommodate about 200 new students each year.

The Language School.—The Language School is under the direct control of the civil administration and is supported by Government funds. It contains a normal and an academic department. Students are admitted to either department upon an examination covering the first five years' work of the public elementary school. Applicants must be at least 14 and not over 23 years of age. The number of students admitted to the normal department is limited to from 60 to 80 a year, which at present is about one-third of the number that apply. This department aims to equip Chinese natives for work as public school teachers. The students live in dormitories and their expenses are met by the Government. In return for this, they are bound to give their services to the educational department for a period of three years following their graduation. The prescribed course of study embraces four years, and includes morals, pedagogy, Japanese, Chinese, history, geography, natural science, music, manual training, commerce, and physical culture. The following table (Table 5) shows the number of hours given to each subject:

TABLE 5.—*Study schedule for the normal department (for Chinese) of the Language School.*

Subject.	First year.		Second year.	
	Division of the subject.	Hours a week.	Division of the subject.	Hours a week.
Morals.....	Morality and etiquette.....	1	Same as first year.....	1
Japanese.....	.....	9	.....	9
Chinese.....	Reading and composition.....	3	Same as first year.....	3
History and geography.....	Geography of Japan.....	2	History of Japan.....	2
Arithmetic.....	.....	3	Algebra added.....	3
Natural science.....	.....	4	.....	4
Writing and drawing.....	.....	2	.....	2
Music.....	Vocal.....	2	Same as first year.....	2
Gymnastics and sports.....	.....	4	.....	4
Total.....	.....	30	.....	30

TABLE 5.—*Study schedule for the normal department (for Chinese) of the Language School—Continued.*

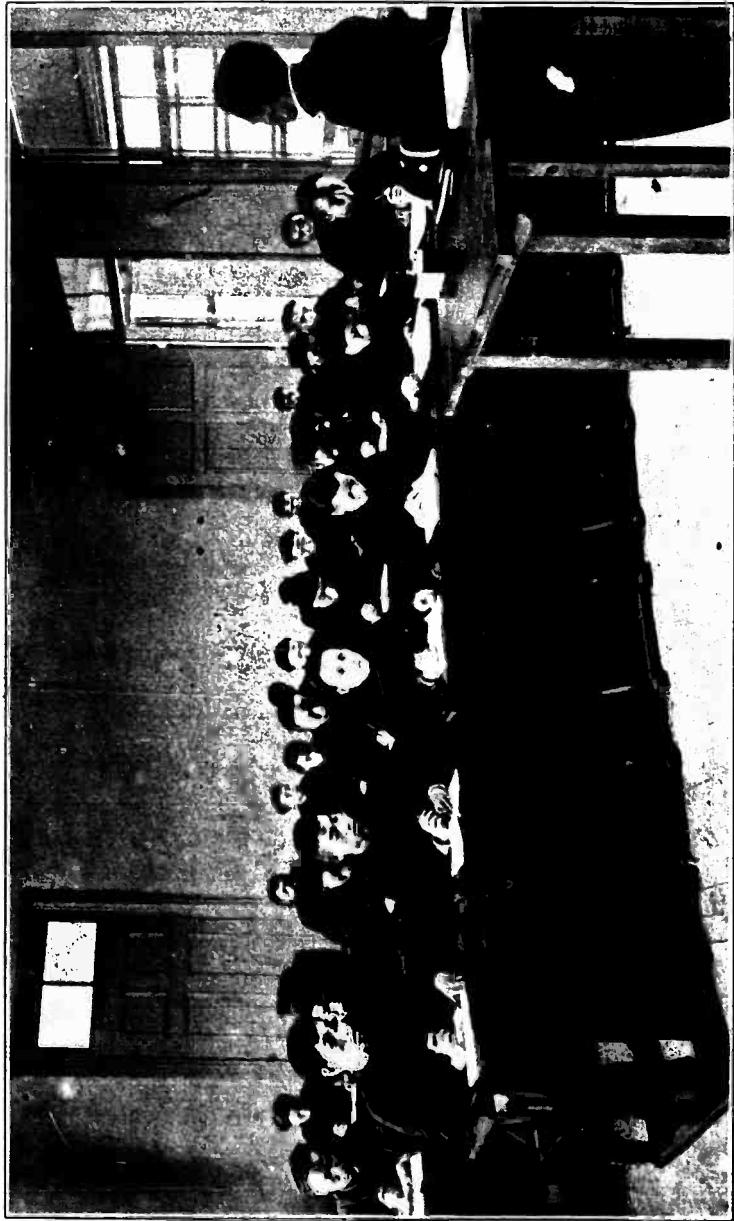
Subject.	Division of the subject.	Third year.		Fourth year.	
		Hours a week.		Hours a week.	
Morals.	Same as first year.	1		Same as first year.	1
Education.	Pedagogy and elementary metaphysics.	2		School management and methods of teaching.	6
Japanese.		6			6
Chinese.		2			2
History.	Japan.	2			1
Mathematics.	Algebra and geometry.	3		Geometry.	1
Natural science.		4			2
Writing and drawing.		4		Blackboard drawing.	1
Music.	Use of musical instruments.	2		Same as third year.	2
Manual training.		2			4
Agriculture.	Practice.	2			2
Commerce.	Elements.	2		Same as third year.	2
Gymnastics.	Sports and military gymnastics.	3		do.	2
Total.		32		29	

The Banka Public School is utilized as a special practice school for upper-class men, who in the presence of normal school instructors carry on work as teachers. Upon graduation, the Chinese students are eligible to appointment as assistant teachers only. During the year 1906 there were graduated from the normal department 44 Chinese natives, making a total of 152 since the establishment of the school ten years ago.

The academic department of the Language School aims to prepare a certain number of young men to fill positions as Government clerks and interpreters, besides affording to others an opportunity for advanced schooling. It accepts students upon examination only, and a limited number are admitted each year. Applicants for admission are presumed to have completed at least five years in the public elementary school, and to be not less than fourteen nor more than twenty-three years of age. The school is located in the same compound with the normal department in Taihoku City. Dormitories are provided for the students, a certain number of whom are supported at Government expense, pledging in return their services for three years following their graduation. The course of study embraces four years and includes morals, Japanese, Chinese composition, history, geography, arithmetic, natural sciences, writing, drawing, music, manual training, commerce, elementary law, and gymnastics. The following table shows the number of hours given to each subject:

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CLASS ROOM IN THE LANGUAGE SCHOOL,
These natives are being trained as teachers for public schools.

TABLE 6.—*Study schedule for the academic department of the Language School.*

Subject.	First year.		Second year.	
	Division of the subject.	Hours a week.	Division of the subject.	Hours a week.
Morals		1		1
Japanese		9		9
Chinese	Reading and composition	3	Same as first year	3
Geography and history	Japanese geography	2	Japanese history added	2
Mathematics	Arithmetic	3	Algebra	3
Natural science	Zoology and botany	4	Same as first year	4
Drawing		2		2
Music	Vocal	2	Same as first year	2
Gymnastics (military)		4		4
Total		30		30
Third year.				
Subject.	Division of the subject.	Hours a week.	Division of the subject.	Hours a week.
Morals		1		1
Japanese		6		6
Chinese	Same as first year	2	Same as first year	2
History and geography	History of Japan	2	Same as third year	2
Mathematics	Geometry	3	do	3
Gymnastics (military)		4		4
Manual training		2	Theory	2
Agriculture	Theory and practice	2	Same as third year	4
Law and political economy			Legal forms and bookkeeping	4
Drawing		2	Instrumental	1
Music	Same as first year	2	Same as first year	1
Natural science		4		2
Total		30		31

Tennis courts, athletic fields, and gymnastic apparatus are provided. Owing to the interest taken by the native students in athletics, their physical condition is being much improved. Athletic and bicycle meets between the different schools are held each year and prove to be of great benefit.

There were enrolled 76 students during the year 1906. The number of graduates from this department for the same year was 6. Since the establishment of the school 113 students have been graduated.

The girls' school.—For the education and industrial training of girls there was established in 1898 at Shirin a school which, for administrative purposes, is dependent upon the Language School. This school is intended solely for the education of girls and provides two courses, namely, course A, for common education; course B, for domestic sciences. Course A requires three years for completion and prescribes the following studies: Morals, Japanese, arithmetic, writing, music, and sewing. Pupils entering this course must be at least 8 years and not over 14 years of age. Course B provides for six years' work and prescribes the following studies: Morals, Japanese, reading, writing, arithmetic, music, sewing, knitting, artificial flower making, and embroidering. Students in this course range from 12 to 18 years of age. There are three Japanese teachers.

one of whom is a woman, and one native Chinese woman teacher. The native teacher instructs the younger pupils in sewing, for which she receives \$3.50 a month. Students are admitted by examination and but a limited number are accepted each year. At present there are 26 pupils enrolled in course A and 24 in course B. Since 1898 there have been enrolled in the school 350 pupils, of whom 50 have been graduated. Of these graduates, 30 are engaged as teachers in the public schools at salaries ranging from \$2.50 to \$5 a month, and the remainder have married and live at home.

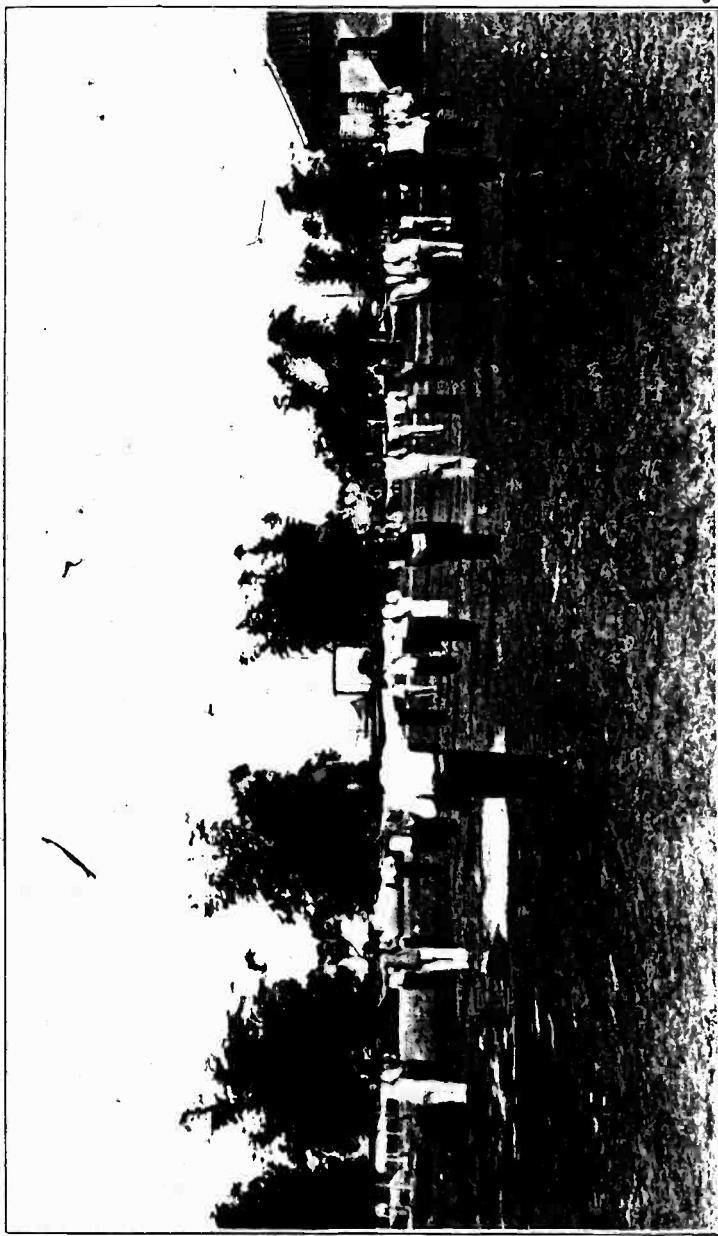
The school is at present housed in poor quarters, two of the class rooms having earth floors. But a new building is planned for the school when it is moved to Taihoku, and a proper normal department for the training of women teachers will then be added. The work done by this school is indeed creditable, and when it is removed to more spacious and better equipped quarters it may be expected to fill a prominent position among the schools for the education of the natives.

The Medical School.—When the Medical School was opened eight years ago the instructors were obliged to go among the Chinese and labor to secure students, and, in spite of the fact that the Government provided free schooling and a liberal allowance to cover the students' living expenses, their efforts were not at first crowned with much success. But when a few students were graduated and the parents discovered the splendid opportunities that a medical training offered for liberal financial returns, they were no longer hesitant about sending their children to the school. There are in Formosa 1,700 native Chinese physicians practicing according to old Chinese methods. The object of the Medical School is to replace these by trained physicians. The demand for the trained native physician is indeed good if we are to judge from the money compensation which the graduates of the Medical School now receive. The graduates, numbering 75, earn from \$25 to \$150 a month each. The wage of the Chinese laborer in the island averages \$6 a month. In face of the splendid incomes of these graduates, it is no little wonder that the money-loving Chinaman is anxious to have his son become an M. D.

The Medical School accommodates but 35 new students a year. Although the regulations of the school provide that the students' entire living expenses and tuition are to be defrayed by the institution, yet of the 300 applicants for admission at the beginning of the present year 30 offered to pay their own expenses. So long as the regulations remain as they are, admission will be determined entirely upon the basis of competitive examinations. Of the 158 students at present enrolled in the school, 10 pay their own way, while on the other hand there are a number who entered without a penny to their credit.

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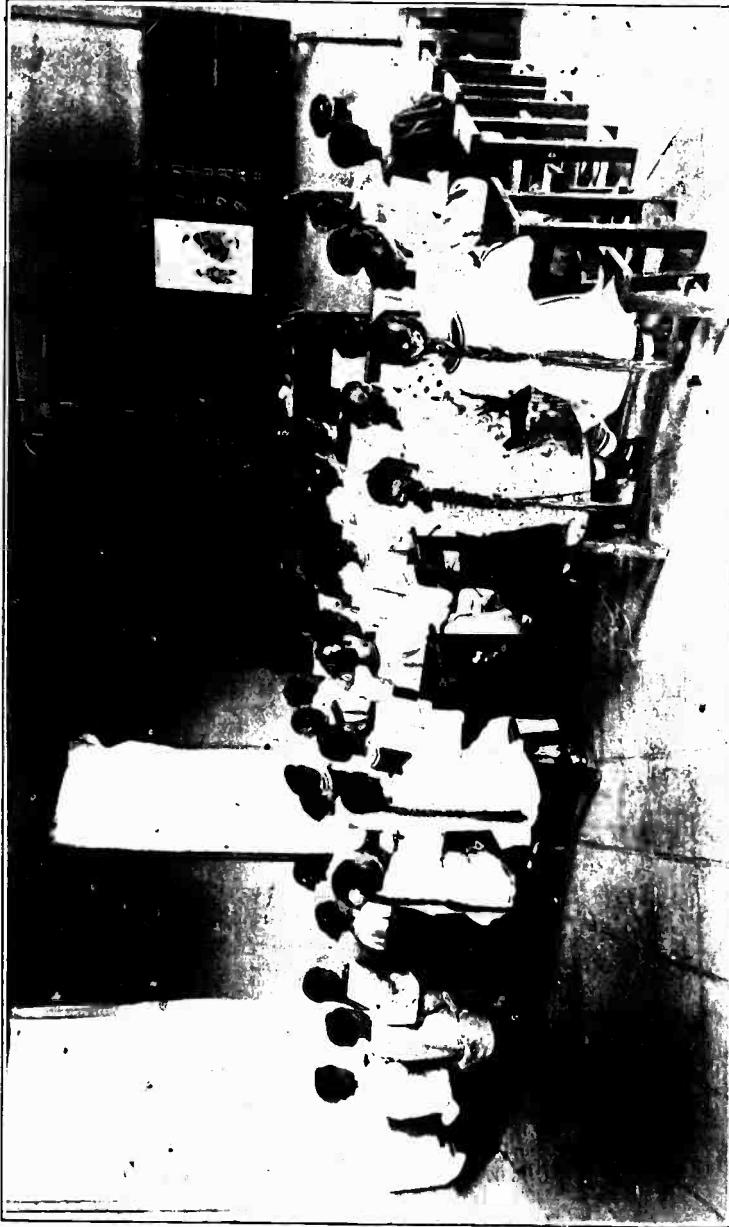
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A CLASS IN PHYSICAL CULTURE IN THE NORMAL DEPARTMENT OF THE LANGUAGE SCHOOL FOR
CHINESE NATIVES.

BUREAU OF EDUCATION

BULL. NO. 5. 1908 PL. IV



A CLASS IN READING IN THE SHIRIN GIRLS' SCHOOL.

To take the examination one must have the equivalent of five years' training in the public schools.

The Medical School is conducted in connection with a Japanese Red Cross Hospital which was established in the capital city several years ago. At that time the Red Cross Society contributed \$25,000 for the erection of a building and \$2,500 a year for its maintenance, provided that the hospital would be conducted in connection with the medical training school. The Government has since taken the matter up, and is now erecting in the vicinity of this hospital buildings which, when completed, will have cost \$150,000. The Government sanitary bureau is also erecting in proximity to the Medical School and hospital, at a cost of \$150,000, a laboratory which, when completed, will undoubtedly be the best of its kind in the East. Besides these institutions, there is a Government hospital directly opposite the Red Cross Hospital. This building is being completed in sections, and when entirely finished will have cost about \$250,000. Hence the island is being furnished with splendid facilities for a medical education.

The school provides two courses, a preparatory and a regular course. The preparatory course covers one year and embraces the following subjects: Morals, Japanese, natural science, geography, history, arithmetic, and gymnastics. The regular course presupposes the satisfactory completion of the preliminary course and prescribes a course of study extending over four years. While this course does not presume to be of as high a standard as that which obtains in medical schools in Japan, yet it is, so far as circumstances will permit, fashioned after such. A post-graduate course of one year is offered and all are encouraged to take it. Patients in the hospital are treated free of charge, which affords advanced students practical work under competent instructors. There are two wards, each of which accommodates about 40 patients. Chinese and Japanese men and women occupy the same wards. The writer was surprised to note that about one-third of the students had cut their queues because they had found them to be in the way.

Upon a student's graduation he is presented with a certificate signed by the governor-general permitting him to practice medicine in the island. No one is permitted to practice here without a certificate from the Formosan government, although a certain proviso was made when the Japanese took possession of the island whereby 1,700 native physicians were granted privilege to continue their practice under certain limitations. When the new buildings are completed the school will be able to graduate 60 students a year. The number at present is 25. Of the 73 students already graduated, 43 have taken the post-graduate course, involving a training in the hospital. When the graduate begins the practice of medicine he is obliged to serve a

probationary period of several years, during which time he is watched closely by the Medical School authorities and every possible assistance rendered him. The institution is doing a splendid work and deserves high commendation.

The Agricultural School.—Formosa is and undoubtedly always will remain an agricultural colony. The soil is rich, rainfall abundant, and climate conducive to vegetation. Up to the time that the island became a possession of Japan nothing was done toward the application of science to agriculture. But now an agricultural experiment station under the supervision of the bureau of productive industries of the Formosan government retains a corps of specialists and does a splendid work toward improving agricultural conditions in the island. This institution is located about 3 miles south of the capital city and covers an area of 58 acres. The station is in charge of a superintendent, assisted by 2 expert teachers, 2 special clerks, 17 regular teachers, 12 regular clerks, and 12 laborers. Three of the teachers hold degrees as bachelors of agriculture from agricultural colleges in Japan.

The station provides a training school for Chinese natives. There are three courses of study offered—agriculture, veterinary science, and forestry. A student to be admitted to these courses must be a member of a family owning $2\frac{1}{2}$ acres of land, and must hold a certificate showing the completion of the fifth-year class of the public school, which means that he must have a working knowledge of the Japanese and Chinese languages. He must be upward of 17 years of age, physically able, and of good character. He must be in a position to be able to attend regularly for two successive years to the work as prescribed in the course of study. Candidates for entrance must make application through the prefect of the district, who is responsible for the examination and certification of the candidates. The course of study in the agricultural department covers two years and embraces the following subjects: Science of agriculture, entomology, pathology, cattle feeding, manual training, and methods of teaching. The students live in dormitories provided for them; food, clothing, and stationery are provided at their own expense, while bedding and mosquito nets are rented to them by the station. During the period of their attendance they receive 10 cents a day as a remuneration for their labor. It is said that a majority of the students are self-supporting, some even doing their own cooking. Their daily programme is something after the following manner: 5.30 a. m. in the summer (6 in the winter), rise; 6, inspection; 6.30, breakfast; forenoon, study; afternoon, practical work; 9 p. m., inspection; 9.30, lights out. Athletic fields are provided the students and a room is set aside for medical attendance, which is furnished free of charge.

For student experimental purposes 1 acre of land is set aside for rice fields, $3\frac{1}{2}$ acres for vegetable and plant gardens, and 1.2 acres for an orchard. Here the students practice cultivation. The habits of harmful insects and methods of extermination are studied. A number of imported cattle are kept at the station, and the feeding and treatment of cattle in general studied.

The practical work is in charge of two teachers, who are reserve commissioned officers in the Japanese army, and the students are kept under military discipline.

Once each year the students are taken on exploring tours for observation and study, and whenever officers from the station go on lecture tours among the farmers in the island, corps of students accompany them to assist in the magic-lantern exhibitions as well as in other ways. Once every week the students assemble together with the officers and teachers of the station, and general discussions upon topics connected with the work are carried on in Japanese. Here the students have an opportunity to practice their Japanese, as they are obliged to speak in turn before the assembly, setting forth the results of their observations and study. In impromptu speaking, and in making an appearance before a public assembly, the Chinese student surpasses the Japanese. On holidays and during spare hours they are encouraged to collect insects.

There are now 84 students admitted to the agricultural school each year. Up to the present 106 students have been graduated from the agricultural course, the majority of whom are engaged in work connected with the station.

The products under experimental cultivation and study in the grounds of this station are rice, sugar cane, peanuts, China grass, jute, indigo, tobacco, tumeric, sesame, peppermint, and silk. A special experimental garden for tea culture is conducted at An-pei-ching, while another for tobacco culture is established at Bioritsu.

Up to the present the station has compiled the following reports:

1. Investigations on the principal farm products of Formosa.
2. Agricultural experiments.
3. Neat cattle in Formosa, with some notes on the Indian buffalo.
4. The Java potato.
5. Elephant-trunk worms which grow on rice.
6. Description of farm implements used in Formosa.
7. Results of experiments in sericulture.
8. The six varieties of harmful rice worms.

Numbers 4, 5, 6, 7, and 8 have been translated into Chinese and distributed among growers.

As a result of the station's experiments in the growing of peppermint in Formosa, a Japanese colony has been founded on the east

coast and the cultivation of this plant undertaken on a large scale. The station is also experimenting in sericulture, and hopes to add the growing of the silk worm to the industries of the island.

The veterinary course is open to students who have completed the agricultural course. Applicants must be of at least 19 years of age and of good health. The course of study extends over six months, and the rules pertaining to students and instruction are similar to those of the agricultural course. At present 16 students are enrolled.

The course in forestry is just being instituted, hence little can be said about the work which it is intended to cover. Formosa is rich in forest products and there is an excellent opportunity for the student of forestry.

The Industrial Sugar School.—Since the island became a Japanese possession much has been done by the administration to improve and extend the cane-sugar industry. At present about 20 per cent of Japan's consumption of sugar is furnished by Formosa. Improved sugar cane has been introduced from Hawaii and Java, and modern crushing mills are being erected. This industry furnishes an excellent opportunity for the operation of industrial schools in connection with it. The administration has not overlooked this fact. Under the supervision of a Government sugar bureau there was opened in February, 1905, an industrial sugar school in connection with an experiment station for the training of apprentices for work in sugar mills. In July, 1906, the Industrial Sugar School and the analytical and experiment stations were consolidated in an experimental department of the sugar bureau.

In this department native and Japanese students are trained as apprentices. Those who are admitted to the school are expected to have had an elementary education. In this school there are two departments, a sugar manufacturing department and a sugar engineering department. The students in the engineering department number 15, while those in the manufacturing department number 26. The branches of study include agriculture, physics, chemistry, arithmetic, national language, engineering, sugar manufacture, analysis of sugar, management of stationary engines, implement manufacture, management of sugar machinery, and the cultivation of sugar. The number of hours per week devoted to each subject is given in Table 7. The course is the same for both departments during the first year, but in the second special courses are given. At present no suitable text-books have been found for the use of the pupils, hence the instructors are obliged to have them take notes from lectures each day.

TABLE 7.—Number of hours per week allotted to each subject at the Industrial Sugar School.

COURSE IN SUGAR MANUFACTURE.

Subject.	First year.			Second year.		
	First period.	Second period.	Third period.	First period.	Second period.	Third period.
Agriculture	3	3	3	5	5	5
Physics	4	4	4			
Chemistry	4	4	4	4	4	4
Arithmetic	5	5	5	3	3	3
Japanese	4	4	4			
Sugar manufacturing			3			3
Sugar analysis				16	16	16
Cultivation of sugar			4	2	2	2
Total	20	20	27	28	26	24

ENGINEERING COURSE.

Agriculture	3	3	3			
Physics	1	4	4			
Chemistry	4	4	4			
Arithmetic	5	5	5	3	3	3
Japanese	4	4	4			
Engineering	3	3			5	6
Boiler and engine management				18		8
Manufacture of implements				9	9	9
Management of sugar machinery				18	9	
Total	20	23	29	34	26	26

Prior to the opening of a sugar mill by the station, student apprentices in both courses were engaged in the cultivation of cane each day from 1 to 5 p. m. (Saturdays and Sundays excepted); but when the sugar plant was installed, students in the engineering course were assigned as assistants in the installation and operation of machinery, while those in the manufacturing course were assigned to work on the analysis and manufacture of sugar. Their work is carried on under the guidance of competent teachers, who take the students on inspection tours to native and improved mills. Recently the entire corps of students has been engaged in work in one of the large modern mills under the supervision of an instructor, and this has proved very beneficial to them.

(c) PRIVATE SCHOOLS FOR CHINESE NATIVES.

During the Chinese régime the Chinese youth had for the most part to depend upon private schools for his instruction. The part which these schools played in the educational system during that period is fully set forth in the previous section on "Education under the Chinese." The independent position occupied by the private schools prevented them from being affected by the coming of the Japanese, and up to the year 1898 they occupied much the same position with the native masses as before. In that year, when the public school system was formally established, certain regulations were

made to bring the private schools under Government control and supervision. As long as a complete system of public schools was not established throughout the island the administration deemed it wisest to permit the private schools to continue, but, if possible, to place them under such supervision and control as might result in eventually bringing them up to a standard approaching that of the public schools.

The important position still occupied by the private schools is attested by the fact that, during the year 1906, 20,142 native pupils were under instruction in them. These figures as compared with those for the year 1901 show a decrease of 8,000, but still represent a number equivalent to about two-thirds of the enrollment in the public schools. On the other hand, compared with the figures for the year 1905 there is a slight increase. In 1906 there were 936 teachers in the private schools as compared with 1,543 in 1901.

The regulations pertaining to Chinese private schools prescribe that such schools shall be under the supervision of the respective local prefects; that the course of study as prescribed under the old procedure shall be gradually altered so as to include the Japanese language and arithmetic; that reports shall be made each year to the office of the prefect setting forth full particulars as to the work of the school, student enrollment, and other matters; and that certain sanitary precautions shall be observed. The governor-general may prescribe the use of such text-books as he may deem necessary, and in cases in which the schools are properly managed certain subsidies may be granted by the administration. In obedience to the above regulations, by the year 1906 arithmetic had been introduced into 187 private schools, Japanese into 112, and both arithmetic and Japanese into 80. A regulation more recent than these prescribes that private schools shall cease to be conducted in districts in which public schools are established. There were 927 private schools in operation during the year 1906.

These figures tend to show that the private school is still popular with the Chinese. A parent may send his children to such a school upon payment of about \$5 a year for tuition, which is all he need pay toward the support of the school. The average native private school makes provision for about twenty pupils. As each child is a class unto himself, the parent can withdraw him from the school at any time and for as many days as he may please without interfering with his work. Furthermore, the pupil may give the bulk of his time to the study of Chinese in accordance with the wishes of the native parent.

But for all this the native private school has little to commend it. It is housed in poorly lighted, poorly ventilated quarters, and under the instruction of poorly trained teachers. The best that can be said

for it is that it is distinctly Chinese, and naturally in favor on that account with those who criticise the public school as teaching too much Japanese and too little Chinese. As the establishment of public schools means the displacing of the private schools, it will undoubtedly not be many years before the native private school will no longer find a place in the educational system of the island.

6. SCHOOLS FOR THE JAPANESE.

The Japanese in Formosa number less than 2 per cent of the island's population. That comparatively few Japanese have settled in Formosa can not be imputed to a lack of educational facilities. The 3,850 children of school age are being well cared for; in fact, the schools provided for them are in many respects superior to corresponding institutions in Japan. The system conforms to that of the mother country and consists of elementary and secondary schools.

(a) ELEMENTARY SCHOOLS.

That 93 per cent of the Japanese children of school age in Formosa are under instruction is due, in part at least, to the fact that elementary education is with them compulsory. Elementary schools are established throughout those portions of the island inhabited by the Japanese and are under the supervision of the local prefects, as are the public schools for the Chinese natives; the expenses of maintenance are defrayed from the prefectoral treasuries, although a tuition fee of 15 cents a month for the primary and 25 cents a month for the intermediate course is assessed against each pupil enrolled. The total amount of such tuition fees during the year 1906 was about \$5,000. The expenditures for the maintenance of these elementary schools during the same year amounted to about \$35,000, which sum includes an item of \$5,000 for buildings. In districts in which the Japanese population is so sparse as not to warrant the establishment of elementary Japanese schools, arrangements are made whereby separate classes for the instruction of Japanese children are provided in the public schools for the Chinese. During the year 1906 fourteen native Chinese schools were giving special courses for Japanese pupils, the 221 pupils in these schools paying the regular tuition fee.

The smallest regular elementary Japanese school in the island is that at Toen, which provides for 41 pupils. The largest is the Taihoku City School, which has an enrollment of about 700 pupils. The Taihoku school cares for nearly one-fourth of the pupils in the elementary Japanese schools, and is a model institution. The buildings were erected at a cost of \$40,000 and are remarkably well adapted to school purposes, in addition to being distinctly ornamental. Like all schools erected by the Japanese authorities in the island, the buildings

are so arranged that each room occupies the entire width of the building, thus providing excellent lighting and ventilating facilities. There are ten class rooms, a large assembly room, a sewing room for girls, a room for scientific apparatus and natural history specimens, and proper office accommodations for principal and teachers. The grounds are spacious enough to provide flower gardens, playgrounds, and athletic fields. The site was well chosen, being the most favorable location in the outskirts of the capital city. There is not in the whole of Japan an elementary school of a similar size as well housed as is this.

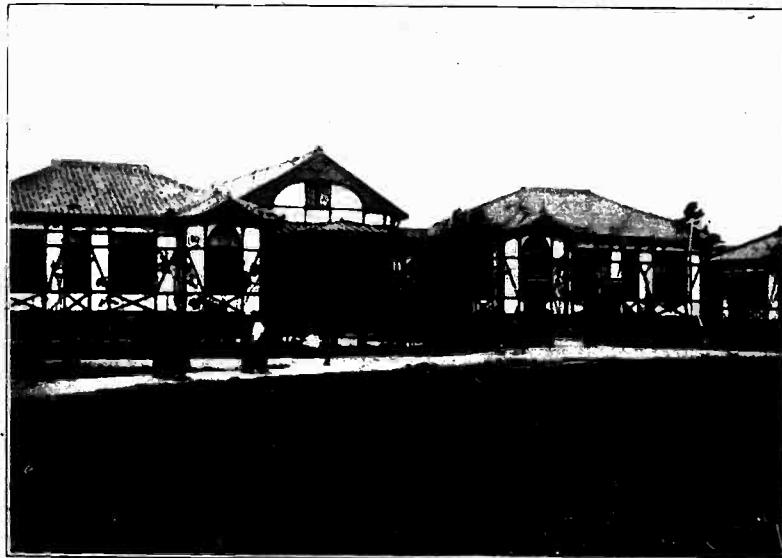
The teachers in the elementary Japanese schools of Formosa receive much higher pay than those in similar schools in Japan. The average monthly salary of the Japanese elementary school teacher in Formosa is \$25, while that of the teacher in Japan is less than one-third of this amount. Women teachers are paid less. Owing to the splendid inducements in the way of good salaries, the educational authorities in the island experience no difficulty in securing excellent material as teachers in the elementary Japanese schools. In Japan the salaries of the elementary school teachers depend very often upon each annual budget in a school district, and, if the district is poor, the teacher is often obliged to suffer a reduction in his allowance. The teacher in the elementary Japanese schools in Formosa is not thus inconvenienced. For the most part, the lower grades in these elementary schools are taught by women, who receive an average salary of about \$8 a month.

The course of study prescribed for the elementary Japanese schools in Formosa is similar to that for schools in Japan. It is quite necessary that it should be thus, for a large number of children are constantly returning to or coming from Japan, and naturally wish to continue their schooling with as little inconvenience to themselves as possible. Furthermore, graduates of elementary Japanese schools in the island are received in Japan on an equal standing with the graduates of the elementary schools there. As in Japan, the elementary gives a primary course of four years and an intermediate course of two years. In the primary course morals, Japanese, arithmetic, music, and physical culture are taught, with sewing lessons added for girls. In the intermediate course Japanese history and geography, natural science, and drawing are taught in addition to the subjects already enumerated. The text-books used are similar to those in use in Japan. These, however, are to be supplemented by books especially adapted to Formosa.

Children are admitted to the elementary Japanese schools between the ages of 6 and 14 years. There were 3,064 pupils enrolled in these schools during the year 1906, about one-half of whom were girls. Fourteen native Chinese schools were, during that year, giving

BUREAU OF EDUCATION

BULL. NO. 5, 1908 PL. V



I. TAIHOKU CITY ELEMENTARY SCHOOL FOR JAPANESE.

This is a model institution.



II. TEACHERS AND PUPILS OF THE ENZANNO PUBLIC SCHOOL
FOR ABORIGINES, IN KOSHIN-PREFECTURE.

special courses for Japanese children, who numbered 115 boys and 106 girls. The average daily attendance of pupils enrolled in the elementary Japanese schools during 1906 was 2,763. When a school is sufficiently large to permit, boys and girls are taught in separate classes.

One of the particularly interesting features of the Japanese school is the system of class captains, who are selected, one for each class, on a basis of scholarship. When a visitor enters a class room, the class captain rises from his seat, calls the class to attention, and the members in obedience to his orders rise and, as one person, salute the visitor. When the class is to be dismissed, it is done at the orders of its captain, who assembles them on the school grounds in company formation and, when they are at attention, gives the command "fall out." Likewise when the school session is called the boys fall in under their respective class captains and march to their class rooms. Physical culture in the Japanese school involves considerable military drill, which, whenever the weather will permit, is carried on out of doors. The Japanese pupil in Formosa demands more recreation and play than he would were he in a school in Japan, for climatic conditions in the island are conducive to fevers and epidemics. Moreover, the pupil in Formosa finds that he can not study so effectively as he could in Japan, hence he must have more exercise and recreation to keep in good physical condition.

Another disadvantage to the Japanese child in Formosa is the inferior social conditions which surround him. The first Japanese to come to the island were not from the better classes and their moral standards were not high, hence the children of the better classes are often thrown among evil associates. The educational department is doing everything possible to counteract these unfavorable conditions, and, so far as the elementary schools are concerned, the Japanese pupil is receiving excellent care from the educational authorities in the island.

(b) SECONDARY SCHOOLS.

The facilities furnished the Japanese student for secondary education are quite equal, in point of excellence, to those for elementary training. After completing his six years of primary and intermediate school training, the Japanese boy who would remain in Formosa has the choice of entering the Middle School or the normal department of the Language School. For the girls there is a girls' high school.

The Middle School.—A 15-acre piece of ground has been secured by the Formosan government in proximity to Taihoku City for the erection of buildings and dormitories for a new middle school for the Japanese. The completion of these buildings will involve an ex-

penditure of \$250,000 and will give to the island a middle school superior to any in Japan. The cost of this project will be defrayed from the government treasury. The school is at present housed in temporary quarters in the city. The students, who number 104, are required to pay a tuition fee of 80 cents a month. The school provides two departments, which may be styled A and B.

Department A makes English the major subject and proposes to train a limited number of students in English manners, customs, and ways of living, besides affording to them an academic training. Baron Goto, late civil governor in the island, who is responsible for the founding of this department, said that it was his purpose in recommending such a course to afford a means whereby Japanese boys may be so thoroughly trained in the English language, manners, and customs as to be able, at the completion of their studies, to move about in foreign society with ease and comfort; in a word, to produce Japanese gentlemen conversant with foreign customs. This course is a noteworthy innovation in Japanese methods of training students in a foreign language and foreign customs, there being nothing to correspond with it in Japan; with the possible exception of a private institution in Tokyo under foreign management. In light of the many criticisms which have during the past six months appeared throughout the Japanese press on the superficial methods of foreign-language instruction in the middle schools of Japan, this experiment in Formosa will undoubtedly be watched with the closest attention by Japanese educationists.

The number of students in this course to enter each year is limited to 30, who are to be selected by competitive examination. Applicants must be at least 11 years of age, must have a training equal to that given in the elementary Japanese schools, and must be able to defray their living expenses in a dormitory provided in the school. These expenses, from a Japanese standpoint, are high, being at least \$15 a month. Students are required to live and dress in foreign style. The course will extend over six years, and it is planned to have a separate dormitory for each class, which is to be composed of 30 members. Each dormitory will be presided over by the head teacher of the corresponding class or form. The first class of 30 students was admitted this year, but dormitory accommodations for them will not be in readiness until next April. The course of study includes Japanese, English, Chinese, history, geography, mathematics, natural history, physics, chemistry, drawing, music, manual training, and gymnastics. The number of hours per week devoted to each subject is given in Table 8.

TABLE 8.—*Middle School study schedule—Department A.*

FIRST TERM (3 YEARS).

Subject	Division of the subject	First year.		Second year.		Third year.	
		Hours per week		Hours per week		Hours per week	
National patriotism	Requirements of the nation.	1	Same as first year.	1	Same as first year.	1	
Japanese	Reading, composition, conversation, and writing	4	do	4	Grammar added.	4	
English	Easy conversation, pronunciation, spelling, and writing.	9	Translation and grammar added.	7	Same as second year.	7	
Mathematics	Arithmetic	4	Algebra added.	4	Arithmetic, algebra, and geometry.	4	
History	Historical tales	1	Japanese history.	2	Same as second year.	2	
Geography	Elements	1	Japan and east Asia.	2	West Asia and Japan.	2	
Natural history	do	1	Plants, animals, and minerals.	1	Same as second year.	2	
Total		21		21		22	

SECOND TERM (3 YEARS).

Subject	Division of the subject	Fourth year.		Fifth year.		Sixth year.	
		Hours per week		Hours per week		Hours per week	
National patriotism	Same as first year.	1		Political science	1	Same as fifth year.	2
Japanese	Same as third year.	3		Same as third year.	3	Same as third year.	3
English	Translation, paragraphs, conversation, composition, and grammar.	5		Same as fourth year.	5	Same as fourth year.	5
Chinese	Same as English	5	do	5	do	3	
Mathematics	Algebra and geometry	4	do	4	Trigonometry added.	4	
History	Oriental	2	Western	2	Universal	2	
Geography	World	1	Geology	1	Physical geography	2	
Natural history	Chemistry and physics	2	Physiology	2		4	
Total		25		25		26	

An advanced course covering two years will be provided for graduates. This latter course is designed especially to fit young men for positions in the Government service, particularly the colonial service. In speaking with Mr. Hoinjo, the principal of the Middle School, the writer was informed that the new Middle School is to be patterned, to a certain extent at least, after Abbott's Hall, England, which he had occasion to visit a year ago. The Middle School retains at present two foreigners as teachers of English, one a Canadian.

dian woman and the other an American, the former of whom is to have charge of the dormitories to be opened next April.

Department B, which is in reality the Middle School proper, requires five years for its completion, and corresponds to the regular middle schools in Japan. The students registered in this department do not live in dormitories. The course of study includes morals, Japanese, Chinese, English, history, geography, mathematics, natural history, physics, chemistry, elements of law and economics, drawing, music, and gymnastics. The number of hours allotted to each subject is shown in Table 9. An advanced course covering one year supplements the one just described. Military drill forms an important feature of the prescribed work for the students of both departments of the Middle School, and is conducted under the direction of a former army officer.

TABLE 9.—*Middle School study schedule—Department B.*

Subject.	First year.		Second year.		Third year.	
	Division of the subject.	Hours a week	Division of the subject.	Hours a week	Division of the subject.	Hours a week
Moral.		1		1		1
Japanese and Chinese.	Reading, grammar, composition, and writing.	7	Same as first year.	7	Same as first year.	7
English.	Elementary.	6	do.	6	Grammar added.	7
History and geography.	Japan.	3	Asia and Australia added.	3	Oriental history and European geography.	3
Mathematics.	Arithmetic.	4	Algebra added.	4	Geometry added.	5
Natural history.	Minerals.	2	Botany.	2	Physiology, zoology, and mineralogy.	2
Drawing.	Free hand.	1	Mechanical added.	1	Free-hand.	1
Music.	Singing.	1	Same as first year.	1	Same as first year.	1
Gymnastics.	Military.	3	do.	3	do.	3
Total.		28		28		30
Fourth year.						
Subject.	Division of the subject.	Hours a week	Division of the subject.	Hours a week	Fifth year.	
Moral.		1		1		
Japanese and Chinese.	Advanced work.	6	Same as fourth year.	6		
English.	Name as third year.	7	Same as third year.	7		
History and geography.	America and Africa.	3	Universal history and geography.	3		
Mathematics.	Algebra and geometry.	4	Geometry and trigonometry.	4		
Natural history.	Zoology.	2				
Physical sciences.	Chemistry.	3	Physics.	4		
Law and political economy.						
Drawing.	Mechanical.	1				
Military drill.		3		3		
Total.		30		30		

The officers of the Middle School consist of 1 principal (Shonin rank), 7 teachers of Shonin rank and 17 of Hannin rank, a superintendent of dormitories, and a clerk. The foreign English teachers

receive \$900 and \$1,800, respectively. Living quarters are furnished to all of the above teachers. The school has not been established sufficiently long to graduate many students, but during the year 1906-19 were graduated.

The normal department.—There is connected with the Language School a separate normal department for the training of Japanese young men as teachers for the public schools. Students to be accepted in this course must be at least 18 and not over 25 years of age, and must have completed a course of study equal to that of the fourth year of the Middle School. The course of study extends over one year and includes the following subjects: Morals, pedagogy, Japanese, Formosan Chinese, history, geography, natural science, music, manual training, agriculture, commerce, and physical culture. Manual training, agriculture, and commerce occupy but a small part of the study schedule. This department graduates about twenty students a year, and since its establishment about ten years ago it has furnished 145 teachers for the public schools of the island.

The Girls' Higher School.—There are more girls in attendance in the elementary Japanese schools, in proportion to the number of school age, than there are boys. Girls to be admitted to the Higher School must be not less than 12 years of age and must have had an elementary school education. The course of study prescribed for this institution is similar to that which obtains in like schools in Japan. The admirable feature of its curriculum is that it attaches great importance to the domestic sciences. Graduates from this school are received in Japan on the same status as graduates of Girls' Higher Schools there. There were 149 girls enrolled in this school during the year 1906, which was 64 less than the number of boys enrolled in the Middle School, and 125 more than the number of native Chinese girls enrolled in the Shirin Girls' Higher School.

Japanese students completing the courses prescribed in the secondary schools above enumerated are in a position to enter upon advanced work in schools in Japan. The facilities which the Formosan government offers to the Japanese youth for a first-class common-school education are indeed good, and when the new middle school is completed the island will have a high school superior to any in Japan.

7. SCHOOLS FOR ABORIGINES.

The savage tribes in Formosa still occupy and control the eastern (mountainous) half of the island. Their population is estimated at 103,000. The question of bringing this population under control and opening their lands to exploitation is one which is receiving much attention from the administration. A military police force, made up of 3,500 Japanese police, 1,500 Chinese native police, and 5,000 native

coolies, has succeeded, under the direction of the superintendent of police, in establishing a guard line along the savage frontier. This line has been advanced from time to time, but recently it was forced back by a combined attack on the part of the savages in the northern part of the island and much territory regained to savage control. The difficulties with which the police have to contend are many. The country is mountainous and covered with a dense jungle well adapted to the sort of guerrilla warfare which the savages indulge in.

The tribes in the northern part of the island belong to the Atayal group of head-hunter savages and are the most difficult with which to deal, while the Amis, Paiwan, and Payuma groups in the eastern and southern districts are comparatively peaceful. It is among these latter groups that the administration is attempting to establish schools. Up to the present twelve schools have been opened in Taito prefecture in villages along the east coast and three in Koshun in the southernmost part of the island. It is worthy of note that these schools have been established in the same villages and among the same tribes as those opened by Chinese thirty-five years ago. In fact, as a result of the work of the Chinese school in one of the villages in Koshun, many of the members of one of the tribes of the Paiwan group still wear the queue and dress in Chinese style.

The regulations provide that no tuition fees shall be charged in the savage schools. The expenses of maintenance are defrayed from the prefectoral treasuries. During the year 1906 the sum of \$12,000 was spent on savage education. The course of study extends over four years, and aims to teach the children to read and write the Japanese kanna (alphabet) and perform the simple operations in arithmetic. Their course of study naturally includes much conversational work in Japanese. Music, manual training, and agriculture are added as local conditions permit. The pupils are rewarded for faithful work by prizes consisting of clothing and food. The teachers assigned to these schools number 40, of whom 25 are Japanese, 8 Chinese natives, and 7 savages. They are paid \$272 a year for the Japanese, \$44 a year for the Chinese native, and \$35 a year for the savage teachers. The Japanese teacher in a savage village is recognized by the members of the tribe in that place as an important personage. He has succeeded in winning the good will of the chieftain and headmen, for many instances are cited of these chieftains and headmen calling upon the village school-teacher to act as arbiter in their controversies.

There were 996 boys and 92 girls enrolled in the fifteen savage schools during the year 1906. Of these pupils, 167 were between the ages of 7 and 10 years; 565 between the ages of 10 and 15; 280 between the ages of 15 and 20; 29 upward of 20 years, and 48 of ages unknown. The average daily attendance during the year was 577

for the boys and 56 for the girls. The low average daily attendance is probably due to the fact that, owing to the poverty of these tribes, they are obliged to utilize the services of their children as much as possible in the fields which they till. These schools have thus far graduated 47 boys and 1 girl. One of the graduates subsequently entered the medical school in Taihoku City and did very creditable work. The other graduates are employed as interpreters and police in the districts in which they live.

These tribes prove themselves capable of being affected by civilizing influences. The children make good progress in their studies, but appear to be lacking in mathematical ability. The parents seem to be anxious to have their children learn to read and write. Indications at present seem to point to a successful issue in the educational work among these tribes.

S. EDUCATION UNDER THE JAPANESE CONTRASTED WITH THAT UNDER THE DUTCH AND CHINESE.

In contrasting education under the Japanese with that under the Dutch and that under the Chinese we should measure each in light of its peculiar aims and accomplishments.

The Dutch aimed to convert to Christianity the savage tribes among whom they settled, hoping thereby to better their trade relations. Their missionaries came to Formosa and found a people (or peoples) savage and addicted to vile practices. As a result of the thirty years' labors of these missionaries the savage tribes were given a written language and improved social customs, which were carried down through successive generations, remnants of which are to be found even to the present day. Measured in the light of their day or, in fact, in the light of to-day, the achievements of the Dutch missionaries can not be judged otherwise than as remarkable.

Education during the Chinese régime in Formosa naturally followed the trend of education in China proper. The Imperial examinations dragged all that flavored of educational effort through the same rut year after year until one administrative officer, bolder and more enlightened than his predecessors, attempted to lift it upon a higher plane—that of usefulness—only to have his work so well begun suffer at the hands of a reactionary successor. But so far as the masses were concerned the private school met their wants, which fortunately were few.

The really interesting phase in educational effort under the Chinese was that which had to do with the establishment of schools among the aborigines. As early as the beginning of the eighteenth century the Chinese recognized the utility of the public school in Formosa as a means of bringing an alien race under subjugation. The schools

established among the tribes which had previously come under the influence of the Dutch assisted to hasten the adoption of Chinese customs by these tribes. It was not, however, till 1875 that the Chinese seriously attempted to subjugate any of the untamed savages through the medium of the public school. When, in that year, special textbooks for the instruction of the savages were adopted, it appeared as if the Chinese had begun to realize the fact that the Three Character Classic was doubly meaningless when placed in the hands of a savage child. But such was not the case; for, ten years later, when the enlightened Liu Ming Chuan attempted to subjugate the tribes of the headhunter Atayal Group of savages by giving them schools, he adhered to the old custom and prescribed the Chinese Classic. Despite the apparent crudeness of their methods, the fact remains that the Chinese had accomplished, during the years 1875 to 1891, much in the way of assimilating the savage tribes throughout the island.

The fact that when Japan took possession of Formosa she found but the fragments of an antiquated Chinese school system, should not be interpreted to mean that had China continued in the possession of the island that system would have been perpetuated. The educational revolution which has swept over China during the past few years could not but have affected Formosa.

When Japan annexed Formosa she already had the advantage of twenty-five years' experience in modern educational administration. Before the island had been pacified she set to work to establish a system of public instruction. Now after twelve years' labors we find 5.5 per cent of the native Chinese children of school age enrolled in public schools, or about 9 per cent under instruction in both public and private schools. Statistics of education in the Philippines for the year 1906 show 20 per cent of the children of school age enrolled in public schools, and about 25 per cent under instruction in both public and private schools.

Public instruction in Formosa aims to convert the native child into a loyal Japanese subject. It attempts, however, to reach only that part of the native Chinese which is able to contribute toward the financial support of the schools. The people are given schools as they are able to pay for them. But when a district gets a school, it is a splendidly constructed, well-equipped building, set upon a site which allows of plenty of room for playgrounds. The teachers provided for these schools are well trained and apparently devoted to their work. Statistics for the years 1900 to 1907 show that the enrollment in the public schools is gradually increasing. (See Tables 10 and 11, pages 63, 64.)

The facilities for the secondary education of the native Chinese are apparently insufficient. A Chinese parent, a man who pays in taxes several hundred dollars a year toward the support of the public ele-

mentary school in his district, when asked why he did not send his boy to it, said, "What's the use? If I send him to the public school he learns Japanese, and when he has finished what use is it to him? His chances of entering a higher school are very few." Those secondary institutions which are provided are good, and so soon as they are in a position to accommodate much larger numbers than possible under the present conditions, they will assist greatly in the cause of native Chinese education.

The public schools established by the Japanese are doing infinitely more for the native Chinese girl than any Chinese school ever attempted to do. But the number of native girls in attendance in the public schools in proportion to the population is still exceedingly low. The Chinese parent is only beginning to give to his daughter the opportunities which a few years ago he deemed appropriate for his son only.

The administration has not neglected to furnish to the Japanese children resident in the island splendid facilities for both elementary and secondary education. Ninety-three per cent of the Japanese children of school age in Formosa are under instruction. The schools and the instruction provided are, on an average, better than those furnished in Japan. As for secondary education, the new middle school will eclipse anything of a like nature in the mother country, and will afford the graduates of the elementary schools splendid facilities for advanced education.

As regards the aborigines, schools are being provided for the children of the peaceful tribes only. According to the policy of the administration, subjugation must precede education. This is perhaps the safest policy. The savage problem in Formosa is one which presents great difficulties, and it will undoubtedly be some years before the administration will have succeeded in placing the savage tribes under control.

Thus it may be said for education under the Japanese that the quality of the facilities furnished is excellent. It may, however, be criticised in that it does not pretend to reach the native masses. The Emperor's decree of 1871 in regard to education does apply to the Japanese resident in the island, but it can not yet be said that it is intended to embrace the native Chinese population. To convert 3,000,000 Chinese into loyal Japanese subjects—in a word, to "Japanize" them, is indeed an ambitious aim. Formosa's proximity to China and the overwhelming preponderance of Chinese in the island are factors which, combined with the strong racial characteristics of the Chinese, make one hesitate to express a favorable opinion upon the subject. The Japanese in official positions in the island are by no means unanimous in an assertion of Japan's ability to Japanize

the natives. It is a question which time alone can answer. In the meanwhile, other nations will watch with interest Japan's labors in that direction.

Expenditure for education for the year 1906.

FOR THE LANGUAGE SCHOOL, INCLUDING THE EXPENSES OF THE MIDDLE SCHOOL, THE SCHOOL FOR NATIVE GIRLS, THE GIRLS' HIGHER SCHOOL, AND TEACHERS' SALARIES IN THE BANKA PUBLIC SCHOOL.

	Yen.
Teachers' salaries.....	52,852.14
Traveling expenses of teachers.....	29,050.75
Foreign teachers (English).....	4,821.33
Students at government expense.....	30,291.07
Expenses of maintenance.....	10,648.07
Repairs.....	3,500.95
Miscellaneous expenses.....	6,963.30
Total.....	110,626.61

ELEMENTARY SCHOOLS FOR JAPANESE.

Teachers' salaries.....	34,492.80
Traveling expenses of teachers.....	1,907.93
Maintenance expenses.....	9,859.36
Repairs.....	4,305.45
Miscellaneous expenses.....	7,368.91
Total.....	57,934.15

PUBLIC SCHOOLS FOR CHINESE NATIVES.

Teachers' salaries.....	244,752.38
Teachers' traveling expenses.....	12,176.06
Total.....	256,928.44

PUBLIC SCHOOLS FOR SAVAGES.

Teachers' salaries.....	13,430.45
Traveling expenses of teachers.....	868.90
Maintenance and repairs.....	5,642.20
Miscellaneous expenses.....	3,404.85
Total.....	23,346.40

SUMMARY.

Language school.....	110,626.61
Elementary schools for Japanese.....	57,934.15
Public schools for Chinese natives.....	256,928.44
Public schools for savages.....	23,346.40
Grand total.....	448,935.60

NOTE.—The Japanese yen exchanges at the rate 1 yen = \$0.408 United States gold.

Of the above items, the expenditures for the Language School, which include, besides the Language School proper, the Middle School, the Girls' Higher School, and the Shirin Girls' School, are

* All other expenses are met from the district funds for the purpose.

met from the insular treasury; the expenditures for the elementary schools for Japanese are met from the prefectural treasuries; those for the public schools for Chinese natives are met from local taxes (for teachers' salaries and traveling expenses), revenues from school properties, and contributions; those for the public schools for savages from the prefectural treasuries. Tuition fees in all cases go toward the support of the schools from which they are collected.

It is to be noted that in the items set forth under the head of expenditures for public schools for Chinese natives there are included but the two items, "teachers' salaries" and "teachers' traveling expenses." These items are met from the local prefectural treasuries, while those for the maintenance, repair, and upkeep of the school are defrayed from the local tax assessments and properties belonging to the school.

TABLE 10.—*School statistics for the year 1906.*

Kind of school	Number of schools	Teachers			Pupils			Pupils entered during the year			Graduates during the year		
		Male	Female	Total	Male	Female	Total	Male	Female	Total	Male	Female	Total
Public schools for Chinese natives	180	681	37	718	27,862	3,961	31,823	12,920	2,149	15,069	519	16	536
Public schools for savages	15	40	....	40	996	92	1,088	362	56	417	47	1	48
Bunka (Public) School	1	13	1	14	324	134	458	175	74	249	16	4	20
Shimogirls' School	1	1	3	4	24	24	48	5	5	5	6	6	6
Elementary schools for Japanese	14	56	29	85	1,084	1,601	3,285	1,071	1,051	2,125	239	252	491
Higher Girls' School for Japanese	1	5	6	11	149	149	398	81	81	162	....	....	....
Middle School for Japanese	1	....	....	213	....	213	109	....	109	19	....	....	19
Language School	1	....	....	213	....	213	109	....	109	19	....	....	19
Normal department—	....	....	....	....	....	....	....	....	....	....	....	....	....
Chinese natives	1	....	....	197	....	197	99	....	99	41	....	....	44
Japanese	11	....	41	20	....	20	20	....	20	20	....	....	20
Academic department—	....	....	....	....	....	....	....	....	....	....	....	....	....
Chinese natives	1	....	....	....	....	....	....	....	....	....	....	....	....
Miscellaneous schools	13	35	8	63	430	78	508	436	30	485	36	17	58
Private Chinese schools	914	916	....	916	10,584	331	10,915	15,211	242	15,456	....	....	....
Total	1,141	1,897	104	1,911	51,394	6,370	57,764	30,459	3,687	34,146	963	296	1,299

* Bunka School is in reality a public Chinese school, and the figures given above for this school may well be included in those for public schools for Chinese natives.

* The item "miscellaneous schools" includes private schools for Japanese, a night school, a special law school (private), and missionary schools.

EDUCATION IN FORMOSA.

TABLE 11.—*School statistics for the years 1900 to 1906, inclusive.*

Year.	Num- ber of schools.	Teachers.			Pupils enrolled.		
		Male.	Fe- male.	Total.	Boys.	Girls.	Total.
1900	1,624	1,993	42	2,035	40,060	1,906	41,916
1901	1,712	2,203	47	2,250	46,386	2,662	49,068
1902	1,800	2,337	65	2,402	50,200	3,221	53,421
1903	1,650	2,195	71	2,266	48,662	3,881	52,543
1904	4,270	1,861	77	1,938	15,093	4,490	49,585
1905	1,259	1,892	92	1,984	46,476	5,444	51,920
1906	1,140	1,807	104	1,911	51,394	6,370	57,764

Year.	Students entered during year.			Graduates during the year.		
	Boys.	Girls.	Total.	Boys.	Girls.	Total.
1900	8,478	1,258	9,736	208	46	253
1901	9,040	1,501	10,541	412	38	150
1902	12,497	2,012	14,509	451	69	620
1903	10,199	2,038	12,237	302	87	389
1904	27,133	2,681	29,814	638	237	875
1905	25,086	3,261	28,947	737	230	967
1906	30,549	3,687	34,116	963	296	1,269

The figures above include all classes of schools entered in Table 10, but do not include the Medical School, the Agricultural School, or the Industrial Sugar School. These are considered separately.

APPENDIX.

MISSIONARY SCHOOLS.

A report upon education in Formosa would be incomplete without a description of the splendid work done by the foreign missionary societies.

(a) THE SPANISH MISSION.

Considering the proximity of Formosa to the Philippine Islands, it is not strange that Spain should have sent her missionaries to the island as early as 1626. From 1626 to 1642 Dominican friars carried on missionary work among the Pepohuans, or peaceful savages of the plains, in the vicinity of Kelung. The field of their labors embraced the country lying within a radius of 20 miles from Kelung. Churches were established in ten different villages, and during the sixteen years which the mission operated in Formosa ten fathers and three brothers of the Dominican order had come to the island. A school was opened on Palm Island, in Kelung Harbor, about the year 1630, and enrolled at one time as many as 400 pupils. This school aimed to teach the savages to read and write their own language in romanized characters, with the object in view of preparing them for work in the church. The educational work of the mission was confined to this one institution.

During the year 1642 the Dutch drove the Spanish from the island, and it was not until the year 1710 that any of the Spanish missionaries returned. During that year Father Manilla visited North Formosa, and reported finding one of the descendants of the Pepohuans, who had come under the influence of the Spanish mission prior to the year 1642, who was able to read and write the romanized native language. It was not, however, until the year 1850 that the Spanish mission was reestablished in Formosa. By that time all vestiges of the labors of their early missionaries had been entirely obliterated. During the year 1850 two Dominican fathers settled at Takao, South Formosa, and opened there a church and school.

Up to the present churches have been established in 20 villages throughout the island. Twelve Dominican fathers are in charge of these churches. At Cheng King, in the vicinity of Takao, there was established, in 1894, a girls' school and orphanage, which was placed in charge of a nun who was sent from Manila for that purpose. Since then two more nuns have come from Manila to assist at this girls' school. Chinese girls of poor parents or without parents are cared for in this institution. They are trained as housewives and married to members of the church, or as teachers for the school. There are at present 50 girls in the school. About 10 miles south of Taichu there is a school for the training of young men for positions in the church. This institution has an enrollment of 28 students, and is under the charge of two fathers, assisted by two Chinese teachers. The course of study extends over five years. These two schools are the only educational institutions at present conducted by the Spanish mission.

(b) THE ENGLISH PRESBYTERIAN MISSION.

As for Protestant missions, the English Presbyterian Mission considers South Formosa its field of labor, while the Canadian Presbyterian Mission cares for North Formosa. The English Presbyterian Mission was established in South Formosa during the year 1865. Its native chapels now number about 80. Up to the year 1883 all educational work in this mission was confined to training young men for the ministry. During that year Mr. George Ede came to Formosa to take charge of mission schools. After two years' training in the native Chinese dialect, he opened a school in Tainan, which was named the Tainan High School. In 1884 a special building was provided for the school. It accommodated 50 pupils. This school is at present under the direction of Mr. F. R. Johnson, assisted by three Chinese and one Japanese, who give half their time to the school. Instruction is given in Chinese, history, geography, arithmetic, and Japanese, the latter subject being taught in response to the Formosan government regulations pertaining to private schools under foreign management. English is taught to those only who pay a special fee in addition to the regular fee of \$10 a year. The school has at present an enrollment of 48 resident male students. It accepts graduates of elementary schools provided by the mission. These elementary schools, or "local congregational schools," aim to reach the children of the local congregations. There are at present 10 of these schools. The curriculum provides a six-year course embracing the following subjects: Chinese (reading of the ~~classics~~), reading and writing of the romanized Chinese, arithmetic, geography, and the Scriptures. Each of these schools has one Chinese teacher, and there are between 300 and 400 children under instruction.

The mission also provides a girls' school, which was established in 1887. It accommodates 50 resident students. At present there are 40 living at the school. The English women connected with the mission have charge, assisted by native women teachers. The curriculum covers the following subjects: Chinese, reading and writing romanized Formosan Chinese, arithmetic, Japanese, history, geography, Scriptures, and domestic science. A Chinese and a Japanese teacher give a few hours a week to teaching in this school.

In addition to the girls' school there is a women's school, where Christian women can live for a year or two for the purpose of receiving instruction in reading the Scriptures. There are at present 10 women living in this institution.

The training of young men for the ministry has received the attention of the mission from the time of its establishment in the island. In 1880 the first building for that purpose was erected. It accommodated 13 students and 1 tutor. During the year 1903 the present building was opened. It accommodates 40 students, but the number in actual attendance averages about 25. This school is under the charge of the Rev. Thomas Barclay, who came to Formosa in 1874 to join the mission. Besides a Chinese tutor, one Chinese and one Japanese teacher give half of their time in teaching in this institution. The curriculum includes the Bible, theology, church history, etc., and arithmetic, Chinese, Japanese, and singing. The course extends over four years. For practical training the students preach each Sunday at stations in proximity to the school. They are allowed \$2.25 a month each to cover their expenses; married students are allowed a trifle more.

There are connected with the mission three hospitals, each of which is under the charge of a foreign physician. These hospitals accept a certain number of native young men for training. Classes are provided for theoretical instruction. Many of the graduates of these hospitals are doing splendid work as practicing physicians among the natives. Now that the Government

authorities permit only the graduates of the Government Medical School to become practitioners, there are fewer openings for the students trained in these hospitals.

For many years the mission has been publishing a monthly paper in romanized Formosan, which circulates among the native members of the church and undoubtedly exerts a beneficent educating influence.

(c) THE CANADIAN PRESBYTERIAN MISSION.

The Canadian Presbyterian Mission established itself in Tamsui, North Formosa, in 1872. It has now distributed throughout the northern half of the island, 60 chapels with medical dispensaries attached. It maintains, at Tamsui, a school known as Oxford College, where native young men are trained as clergymen. A course of study similar to that prescribed in the Tainan theological school obtains here. In addition to the theological college, the mission also conducts a girls' school and a hospital. It is at present preparing to extend the scope of its educational work by the erection of a building for school purposes in the vicinity of the capital city.

From an educational point of view, the missionary societies in Formosa have been responsible for teaching thousands to read and write their own language, besides affording to many a modern common school education. The British societies have, in addition to their educational work, given to the natives free medical attendance. Now that the Japanese are establishing modern schools and hospitals throughout the island, it would appear that the labors of the missionaries in educational work would be less pronounced in the future than in the past; but, as the public school is at present designed to reach only those who are in a position to pay for its privileges, there is still room for the mission school.

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